Toward Understanding The Church And The Clergy

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TOWARD UNDERSTANDING THE CHURCH AND THE CLERGY

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Contributions of Selected Doctoral Dissertations

by

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C O N T E N T S

PREFACE

Few subjects have received more considered attention from religious leaders in recent years than the nature and mission of the church, along with the training and work of the clergyman as chief representative of the church in modern society. National and world conferences as well as innumerable study and discussion groups have wrestled with problems associated with the place of religion in contemporary culture and the relation of the church to the total community. Theological seminaries and other institutions for the training of church leadership have made these problems a matter of focal concern.

Interest in this area, however, has not been confined to professional religious leaders. Increasingly religion is being recognized as a legitimate field of investigation by social scientists, and important data for an understanding of the church and the ministry are now embodied in research reports of anthropologists, psychologists, and sociologists. Future studies of the nature and work of the church should take these into account.

Unfortunately, many research reports are not readily accessible to the general reader. They consist of theses and dissertations on file in university libraries and are available only through inter-library loan or by purchase in microfilm form. To assemble any considerable number is a time-consuming and expensive task.

The present book is an attempt to provide a convenient overview of selected dostoral dissertations dealing with the church and the ministry, prepared under the sponsorship of some of the leading universities and theological seminaries. It is one of the outcomes of a number of research seminars conducted by the Department of Religious Education of the University of Pittsburgh. These seminars, in turn, have been related to a series of workshops on the religious education of adults conducted by the University with the aid of financial grants by Lilly Endowment, Inc.

In preparation for the seminars, microfilm copies of selected doctoral dissertations were obtained and made available to graduate students, who carefully analyzed the data, considered their implications for religious education and for the work of the church, and reported their findings in seminar sessions. There has been a general feeling on the part of participants that we have made only a small beginning in the light of the enormous potential and that studies of this type should be encouraged in the future. At the same time it was felt that the results of present efforts should be made available to other students in some form of publication. This preliminary report, one of several projected, has been prepared specifically for use by students in seminars scheduled for the academic year 1963-1964. We plan to revise and expand the present edition as the work of the seminars proceeds.

From the larger list of dissertations included in the previous studies, some sixty have been selected for this report. These deal specifically with the church and the clergy. They represent several areas of immediate concern to religious leaders, including divergent conceptions of the church; the relation of the church to its environment; the role of the church in the life of its members; factors influencing the effectiveness of church programs; appraisals of various types of church programs and services; the self-image of the minister and factors influencing this self-image; contrasting value orientations among the clergy; relationships between a minister's work and various factors in his personality, education, and experience; factors affecting the minister's attitudes toward various social and religious issues; preparation of the minister for his work; pastoral counseling and many other aspects of the work of a minister in modern society. These by no means cover the entire field of the church and the ministry. They just happen to be areas of special interest

to seminar members. As the seminars are repeated, we shall consider other phases of church life and leadership and shall doubtless add other studies even in the areas listed above.

In each of the summaries included in this report I have sought to indicate (1) the principal questions or problems which the several investigators had in mind as they pursued their studies; (2) the methods, techniques and instruments employed; and (3) some of the principal findings and conclusions. The total outcome should provide some impression of the nature and scope of research in the field of the church and the ministry and should indicate rather clearly the need for continuing investigation. In fact, a careful reading of this overview will raise for the careful reader many more questions than have been answered thus far.

I wish to record my gratitude to members of the research seminars who have worked faithfully to analyze the data contained in the dissertations studied and who have widened my horizons by their critical and fruitful discussions. These were: Clyde W. Ash, of Wheeling, W. Va.; William P. Banks, of McKees Rocks, Pa.; Jack M. Bowers, of Bethlehem, Pa.; Glenn H. Bowlby, of Johnstown, Pa.; Richard E. Giffen and Robert D. Posegate, of Butler, Pa.; Lloyd K. Haag, of Arlington, Va.; Daniel L. Hertzler, of Scottsdale, Pa.; Harold R. Johnson, of Indianapolis, Ind.; Chang Kuei Lee, of Taiwan; Allene H. Masterson, of Reno, Pa.; H. Oliver Ohsberg, of McKeesport, Pa.; Donald E. Shamble of Waynesburg, Pa.; Robert E. Shoup, of Rochester, Pa.; Swailem Sidhom, of Cairo, Egypt; and Richard L. Batchelder, Carl R. Carlsen, Kerns R. Eggleton, David B. Gray, Dolores P. Griffith, W. Milton Johnstone, Ernest E. Logan, Alwyn M. Louden, Jack R. Pressau, Gene E. Sease, James E. Taylor, Simcha Teitelbaum, Harold J. Uhl, and Evelyn T. Wehrle, of Pittsburgh.

Thanks are due also to Lilly Endowment, Inc., for providing the funds for the workshops, thus making possible the purchase of needed resources for the research seminars.

Lawrence C. Little, Chairman
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I. TOWARD UNDERSTANDING THE CHURCH

1. THE CHANGING CHURCH IN AN URBAN ENVIRONMENT

Why does organized religion in our modern large cities fail to attract people in larger numbers or with greater power than it does?

Carl Douglas Wells[1] attempted to answer this question with respect to the Disciples of Christ in Los Angeles. At the time of his study this denomination was the fourth largest Protestant religious group in Los Angeles, with a membership of 11,466, housed in 40 churches. In 1929 it was reported that during the previous year the 40 churches of that denomination in the city had won a total net increase of only 22 members, an average of less than one member for each church. Of the total population of 1,350,000, about 1,000,000 were "unchurched." Only 21 per cent of the total population were members of any religious group.

Wells proceeded through the following steps: (1) analysis of the Disciples of Christ as a religious institution; (2) analysis of Los Angeles as an environment for the institution; (3) classification, description and analysis of the experiences of selected members of the Disciples of Christ in Los Angeles which affect their loyalty to their institution; and (4) analysis of the resultant socio-religious products, in terms of personality and institutional types.

He concluded that the Disciples churches in Los Angeles had failed to attract people in larger numbers and with greater power primarily because they had been unable to make proper adjustments to rapid social change, because of a tendency to identify religion with superstition or with older

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[1] Carl Douglas Wells, "A Changing Social Institution in an Urban Environment: A Study of the Changing Behavior Patterns of the Disciples of Christ in Los Angeles." University of Southern California, Ph.D., 1931.

forms which are inadequate for the modern era, and failure of religious institutions to react with courage and creativity to changing demands in a dynamic society. "For a synthesis of experience is difficult to maintain in the face of the constant injection of new and major elements into one's system. A proper evaluation of the elements of experience is almost impossible when revolutionary changes are constantly in process. It is little wonder that values surrounded by sanctity by our slow-moving religious institutions are recognized by clear thinking individuals as values which are now of little importance." (pp. 248-49)

Wells discovered the following trends:

(1) Ecological trends. There was a tendency for churches when they changed location of community to migrate from the center toward the periphery of the city. As a city grew up around the church the homes around the church were filled with non-church-going people. The church had resisted urbanization to such a degree that it could not function in a strongly urban atmosphere such as was present near the center of the city. A second ecological trend was toward a wider geographical distribution of the residences of members of a given church around the church. The neighborhood church was gradually transformed into one whose membership was based not on proximity to the church but on interest in the church.

(2) Growth trends. On a curve showing the rate of growth of this brotherhood from 1913 to 1929, inclusive, Wells predicted an actual loss in future membership. Although nearly half of the churches were contemplating building new structures, most of the plans were only in their initial stages and were based largely upon "an idealistic minister's wishful predictions. But in so far as they are to be trusted, these figures indicate that material prosperity lies ahead for these churches." (p. 255)

(3) Trends in public opinion. These seemed to be "in the direction of a loosening hold and a lessening respect, because of the declining power of the church as an agent for social control." (p. 255) The practice of Sunday observance was found to be rapidly disappearing. The taboo against so-called "worldly pleasures" had weakened perceptively. "No good citizen would actually oppose the church or its program. But when such vital agencies of public opinion as fiction, newspaper, radio or movie are considered, the church holds little status, because it is too weak as an agency of social control to arouse any consideration either for or against it." (pp. 256-57) Social workers, labor union officials, and officers of other "capitalist organizations" were reported as giving practically no consideration to the church. Wells felt that these facts indicated a trend in the direction of a weaker, less effective church in regard to the vital concerns of the city's life.

(4) Trends in beliefs and practices. "The outlook here seems to be on the whole healthy. Certain it is that if the church retains a position of power and respect in urban life, it will adapt itself more and more to city life. Eventually, all of the elements of church life which cannot be assimilated in city life will be discarded. This will, of course, be a gradual process, and because of the continued rapidity of social change may be thought of as a race of adaptation with social change." (pp. 257-58)

It hardly needs to be pointed out that this study was done a third of a century ago. The conditions and trends which it revealed may no longer be in effect. It raises, however, some important considerations for the church in the contemporary urban situation.

2. THE IMPACT OF CHANGING ECOLOGICAL FACTORS UPON THE URBAN CHURCH

To what extent does the ecological situation of a church influence the adaptation of its program to an urban area? What are the relationships between the economic status, the family status, the ethnic status of an ecological area and the organization and function of a church located in the community? Will a decrease in the social rank of the neighborhood, together with an increase in its degree of urbanization and segregation, have a "dysfunctional" effect upon the churches and institutions?

David Simon Schuller[1] studied the effects of selected ecological factors upon 17 churches affiliated with The Lutheran Church -- Missouri Synod located in the metropolitan area of St. Louis. These churches were divided into four ecological types, using the Shevky-Williams typology of social rank, urbanization and segregation.[2] These four types were roughly characterized as follows: Type A, located in areas of high social rank and low urbanization, occupying the sections of the metropolitan area that people considered the most desirable, mature membership composed of slightly more women than men, members living within a one-to-two-miles radius from the church, congregation ranking higher than other churches in gaining new members by transfer, attendance at worship good, sponsorship of a large number of societies and organizations, and high per-capita giving; Type B, located in areas of high social rank but with high urbanization, greater concentration of their people in the immediate area of the church, composed mostly of clerical workers, having a greater

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[1] David Simon Schuller, "The Effects of Selected Ecological Factors Upon Urban Religious Institutions." St. Louis University, Ph.D., 1961.

[2] Eshref Shevky and Marilyn Williams, The Social Areas of Los Angeles: Analysis and Typology (Berkeley and Los Angeles: University of California Press, 1949); and Eshref Shevky and Wendell Bell, Social Area Analysis: Theory, Illustrative Application, and Computational Procedures (Stanford, California: Stanford University Press, 1955).

proportion of women than men, doing a superior job in recruitment particularly in the area of winning new adult members, at the same time ranking lower than Type A churches in ritual participation, non-ritual participation, and financial giving; Type C, located in areas of low social rank and low urbanization, relatively old churches, an even greater concentration of membership in the immediate area of the church but also a developing concentration of members at a greater distance, members primarily clerical workers and craftsmen, effective in winning new adult members, low financial giving and low level of leadership; and Type D, located in areas of low social rank and high urbanization, with heaviest concentration of membership in the first half-mile zone, strong in the number of activities directed towards the community, strong rate of worship attendance, lowest in the number of organizations sponsored and in the degree to which the membership participated, lowest rank in the percentage of funds given to benevolences, and leaders with no advanced formal education. At least four churches were located in each of the four types of areas described and were included in the study.

Using Malinowski's theory of organizational analysis,[1] six indices were developed by which to measure how well the churches were discharging their institutionally accepted goals: (1) recruitment, (2) membership, (3) ritual participation, (4) non-ritual participation, (5) internal administration, and (6) "In mundum," the relationship of the church to other institutions in the community.

Data were gathered through the analysis of congregational self-study reports and through intensive interviews held with each of the pastors in order to obtain qualitative material. The interviews averaged two hours in

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[1] Bronislaw Malinowski, A Scientific Theory of Culture and Other Essays (Chapel Hill: University of North Carolina Press, 1944).

length and covered a general evaluation of the church's effectiveness; leadership in the church; the program of the church; membership; the church in the community; and the minister's background, personality and interests. The interviews were conducted by two senior theological students trained by the writer and were tape-recorded. From the tape recordings the salient ideas were written on schedule forms. The writer listened to each of the tapes and checked against the written interview reports.

Schuller concluded that extreme caution should be exercised in using ecological data in the study of institutions for purposes of prediction. "The unqualified use of census tract data, for example, in many pieces of action-directed research demands reinvestigation. The universe of the institution is not the same as that of the neighborhood." (p. 251) The survey showed that only 29.8 per cent of the membership lived within a half-mile of the church. Frequently people, selectively drawn to the church, did not represent the community in age, sex, and occupations. This caution seems even more necessary in the study of churches with a strong confessional emphasis.

Schuller reported that to an extent he agrees with the judgment of Douglass, that "no valid classification of city churches according to environment is possible. Differences in size, success in recruitment, residential distribution, social class, ritual participation, non-ritual participation, and internal administration are present. However, a qualified classification can be made. There are a number of significant points at which the differences between the types of churches were greater than the differences between those within one ecological area." (p. 252)

With certain qualifications the basic hypothesis of the study was supported: "The decrease in the social rank of a neighborhood, accompanied by an increase in its degree of urbanization and segregation, will have a dysfunctional effect upon a local institution." (p. 260)

3. PROTESTANT CHURCHES IN THE "INNER CITY"

What are the factors in the interaction between Protestant churches in the inner city and their social environments that impel the churches to relocate, dissolve, or survive in the midst of disturbing social changes? What are some significant factors of leadership, church membership and church polity which contribute to effective adaptation of Protestant churches to social change? In what ways may churches modify their social environment?

Moses Nathaniel DeLaney[1] studied the recent history, nature and consequences of the interaction between Protestant churches and the inner city environment of metropolitan American communities with the purpose of discovering the guiding principles which are operative in the churches while they were making decisions to remain in the inner city or to relocate beyond the area and the concomitant consequences of these decisions.

The study consisted of two interrelated phases: (1) a survey of related literature from which two types of scientific studies emerged -- analytical studies of social interaction of Protestant churches and case studies of Protestant, Roman Catholic, and Jewish social interactions; and (2) six case histories which exhibited the process of social interaction of Protestant churches in the inner city of Newark, New Jersey. The six churches selected for case history studies were two each of three denominations: Presbyterian Church in the U. S. A., Protestant Episcopal Church, and American Baptist Convention.

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[1] Moses Nathaniel DeLaney, "The Interaction Between Protestant Churches and Their Social Environment in the Inner City." Drew University, Ph.D., 1959.

The "inner city" was defined in terms of certain general characteristics which distinguish it from other areas of a city: depressed economic conditions, sub-standard housing, unsavory social traits, and negating cultural characteristics. In determining the inner city of Newark, four traits based upon the 1950 United States Census tract data were chosen: below average monthly rentals, sub-standard housing, crowding of dwelling units, and below median school years completed by persons 25 years old and over. Criteria for the selection of the churches were Caucasian background; establishment prior to 1900; and illustrating two types of social interaction: relocation and remaining within the inner city.

A combination of three methods was used in the case history study of each church: (1) historical records, including histories, anniversary programs, historical sketches, church bulletins, annual reports, minutes, newspaper articles, and church periodicals; (2) a "statistical lifeline," based on the minutes and annual reports of the respective denominations; and (3) "focused interviews" with 34 informants nominated by their respective pastors. The interviews were conducted by the investigator, using an Interview Guide prepared and pre-tested for effectiveness in a neighboring city. The interviews lasted from one and a half to two hours and a written record of each interview was made immediately afterward.

From the survey of related literature, certain generalizations emerged: some of the most radical social changes occur in the inner city; the inner city is widely recognized as one of the most difficult areas for Protestant church work in cities; there is a definite tendency for the church to reflect the socio-economic fortunes and misfortunes of its social environment; confronted with some of the most radical social changes, Protestant churches are impelled to relocate, federate, merge, die, or make necessary adaptations;

among the factors which contribute positively to church adaptation in the inner city are: "(1) the willingness and solidarity of the local leadership and constituency of a given congregation to make an adaptation; (2) the ability to secure from its own constituency, denomination, mission board, or other sources the necessary funds for the administration of an enlarged activity and social service program; (3) the long tenure of trained, specialized, dedicated ministerial leadership and staff personnel; (4) skill in the development and administration of a complex organizational structure; (5) flexibility in adjusting the program and activities to successive and diverse shifts in the population; and (6) the ability to maintain and deepen the religious character of the church." (pp. 124-25)

From the generalizations derived from the survey of related literature, three hypotheses were formulated and tested in the case history studies. The first stated the necessity for adaptation of Protestant churches to the inner city in order to survive. The second outlined seven patterns of behavior followed by churches that survived. The third listed ten traits of effective ministry to the inner city manifested in churches that survived. These hypotheses were tested with respect to the six churches whose case histories constitute the major portion of the study. Two of the churches (one Presbyterian and one Baptist) had relocated beyond the inner city; and four (one Presbyterian, one Baptist, and two Protestant Episcopal) had remained within the inner city. In each case, the historical background, guiding principles in making the decision and the concomitant consequences were considered.

Five common guiding principles were found to have been expressed or implied in the decisions of the four churches that remained within the inner city: "(1) loyalty of adherence to the respective churches; (2) a sense of mission or understanding of the task to be done in the inner city; (3) success

in securing the type of leadership deemed essential to the task; (4) the security of church properties; and (5) an opportunity to bring into use dormant financial resources and/or buildings and equipment to serve the area." (pp. 403-04)

The three tentative hypotheses formulated and tested in the study in varying aspects were validated by the six case histories: "(A) Whenever a traditional Protestant church found itself in an expanding, industrialized, metropolitan American community, adaptation was necessary in order for that church to survive. . . . (B) The Protestant church that survived in the inner city followed one or a combination of patterns of behavior. They were as follows: modifications in membership, constituency, financial support, sectarian emphasis, and adoption of an open-membership policy. . . . (C) The Protestant church that survived in the inner city had some or all of ten traits of effectiveness in its ministry. These were: adaptability to successive change; long tenure of trained, dedicated, professional leadership; ministry to the people in the neighborhood, or the ability to draw from a distance, or a combination of both; an adequate budget; an advantageous location; exceptional lay leadership; and internal unity among its members." (pp. 415-16)

4. SOCIAL PARTICIPATION AND CHURCH GROWTH

Are the social characteristics of church members related to the ability of churches to function successfully? What is the relationship between church growth and such characteristics of members as age, occupation, education, mobility, and social participation patterns?

Robert George Schmidt[1] sought to determine whether there is a relationship between the growth or decline of Methodist churches in the St. Louis district and selected characteristics of the members of these churches: schooling; age; occupation; residential mobility; and six types of social participation (participation in organized groups, participation with members of the household, participation with relatives, participation with neighbors, participation with friends, and participation while at work).

Scales were developed to rank the churches on the basis of their growth during the period 1942-1951 and the members of the congregations on each of the six types of social participation. The items utilized in developing the scale of church growth were membership, enrollment in the Sunday school, total expenditures, and membership in the Woman's Society of Christian Service. Information on each of these items was compiled from the Conference Reports of the St. Louis District of The Methodist Church for the period 1942-1952.

The Social Participation Schedule was developed from adaptations of previous schedules used by Stuart A. Queen,[2] which had been subjected to a Guttman scaleogram analysis by the investigator and William Key.[3] When the responses in each of the sections failed to meet the requirements specified by Guttman, a factor analysis was made for each section by inter-correlating all of the items and constructing charts to show the inter-correlations graphically. A revised questionnaire was pre-tested and the returns subjected also to the Guttman scaleogram analysis. Association for the variables was

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[1] Robert George Schmidt, "Social Participation as a Factor in Church Growth." Washington University, Ph.D., 1955.

[2] Stuart A. Queen, "Social Participation in Relation to Social Disorganization," American Journal of Sociology, 14:251; April, 1949.

[3] William Henry Key, Rural-Urban Differences in Social Participation (unpublished doctoral dissertation, Washington University, 1957).

determined by correlation and contingency methods and by determining the significance of difference between means.

The Social Participation Schedule, in addition to background data, contained six sections organized around the following questions: (1) "In what organized groups do you participate?" (2) "How often do you do the following with relatives?" (3) "How often do you do the following with neighbors?" (4) "How often do you do the following with friends?" (5) "When working outside the home how often do you do the following?" (6) "How many hours per week do you spend doing the following with at least one adult member of your household?"[1]

The revised schedule was presented to a one per cent sample (every 100th name from an alphabetical listing of the members of each church) of 39 of the 42 churches in the St. Louis District. A total of 179 persons was interviewed by the investigator and 25 volunteers from undergraduate classes in sociology and anthropology at Washington University.

The interview results were used to test the hypothesis that church growth will vary directly with the degree of participation of the members on each of the social participation scales. Three significant relationships were found. Church growth had a low positive relation to participation with relatives, friends and neighbors. It was not correlated significantly with participation with the immediate members of the household, participation in organized groups, and participation at work. "Because social participation proved to be only imperfectly associated with church growth, and because the social participation scales were not completely associated in a consistent pattern, it was apparent that both church growth and social participation

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[1] "Appendix E, Schedule Used by the Investigator in the Study of Social Participation as a Factor in Church Growth," Schmidt, op. cit., pp. 76-79.

must be determined by other factors." (p. 45)

Schmidt concluded that "the growth of an institution was not directly related to the personal characteristics selected for this study. Instead, church growth appeared to be related significantly to the growth of population in the areas in which the churches were located. Social participation with relatives, neighbors, and friends, which were associated with church growth appeared to be affected significantly by the factor of age." (p. 57) The areas with growing populations were found to be settled by persons in the younger age brackets who evinced interests in affiliating with churches as well as in participating with their neighbors, relatives, and friends. Schmidt felt that these facts at least in some measure accounted for the positive relationships found between church growth, neighboring and participating with friends and relatives.

5. THE SOCIAL DYNAMICS OF AN URBAN CHURCH

What are the social processes involved in the operation of a modern urban church? How can one determine the usefulness and validity of structural-functional analysis as a conceptual frame of reference for the description of the work of a modern church?

Howard Hugh Bright, Jr.[1] studied the social dynamics involved in the structure and operation of the Franklin Street Congregational Church of Manchester, New Hampshire. He previously had directed a more inclusive study of Congregationalism in Manchester, which had been oriented to the nature of membership, the nature of church administration and organization, and the nature of religion within the city. The factual data and analysis had been

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[1] Howard Hugh Bright, Jr., "The Social Dynamics of an Urban Church." Boston University School of Theology, Th.D., 1962.

published.[1] His dissertation involved a greater scrutiny of the data, using the theoretical frame of reference of "structural-functional analysis," an approach used by such men as Marion J. Levy, Jr., Robert K. Merton, and Talcott Parsons as a basis for building a valid and coherent theory of society.

By structure is meant the organization and categorization of the situation or event in such a way that it has meaning for the persons receiving it. "For Parsons, a structure is a set of relatively stable patterned relationships of units. Since the basic unit for his general conceptual scheme is the actor, then the social structure is a patterned system of the social relationships of actors. It is also significant that these actors do not participate as complete entities, but only by a differentiated sector of their behavior which is known as a role." (p. 11) By function is meant a condition or state of affairs resulting from the operation or persistence of the structure through time. "The concept of function implies that the basic unit in the structure is capable of acting. This action must have some describable outcome which we call function. Beyond the recognition of pure action, it must be seen that such action has the potential of being meaningful and purposeful. The action about which we speak is not merely random action, but it is pattern maintenance and problem-solving action. It is action geared to the basic problems of life." (pp. 14-15)

Social dynamics or dynamic process is predicated on the results of structural-functional analysis. Dynamic analysis is the treatment of a body of interdependent phenomena simultaneously. "Function, then, is the concept which links the static structural categories and their statements

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[1] Congregationalism in Manchester, N. H., 1957 (Boston: Boston University School of Theology, 1957).

of fact to the dynamically variable elements in the system." (p. 19) "Structure, used alone, remains a static skeleton of the organization, and function, without such structural reference, is ineptly drawn. Together these elements of structure and function make possible the approach which we have called dynamic analysis." (p. 20)

On the basis of this conceptual frame of reference Bright deals first with Protestantism in Manchester, describing the secular structure of the city, the religious structure, and specifically the Congregational churches. Manchester is an industrial town with a high proportion of employed operatives in the work force. Roman Catholicism is the predominant religion. The Protestant population is served by 11 churches. Within this social environment, Franklin Street Congregational Church as one of the three largest was selected for special attention. "The Franklin Street Church will be studied as a religious organization which achieves its role through the pattern of external and internal relationships which are reflective of community expectations and organizational awareness of personal identity." (p. 44)

The social structure of Franklin Street Church was examined from an historical standpoint; its present material aspects; and its membership, in terms of occupations, age pyramid, place of residence, types of members, length of residence and family size.

The church was then examined as "dynamic process," and was seen as a representative of social status, projecting an image of paternalistic industrial management and ownership and related images of wealth and power. The church was composed of professional and managerial people who lived in an area of fine homes in a residential section of the city some three miles from the district in which the church building was located. Throughout its history the church has been seen as an urban organization of the socially elite. Since the church membership is made up of a large proportion of pro-

fessional and business leaders who find their daily employment in the industrial, commercial, educational and service organizations of the city, the church naturally has taken on many of the attributes of the secular society surrounding it. Prominent space is given in the local press to events and situations connected with the church. The church "maintains its position as one of the organizations which reenforces the community's concern for orderliness and moral living. The church also recognizes its responsibility to speak forth against social evils which affect the life of the community." (p. 90)

As a Protestant church in a predominantly Roman Catholic community, the Franklin Street Church has been influenced in the definition of its role in the community by pressures created by the position of the Catholic Church. There is a tendency to hold in high esteem distinctively Protestant elements of belief and worship.

The religious heritage of the denomination has been transmitted to the younger generation through the operation of the church school. Religious education in the church has been seen largely as a program for children. Of 411 members of the church school, only 8.1 per cent are adults over 20 years of age. "Adult participation is predominately in terms of teaching and administrative duties. The lack of adult classes and forums indicates the prevalence of the attitude that religious education is not needed for adults. The free and open discussion of basic values and ideals among adults is not encouraged by the church through its neglect in this area. Through its neglect the church has cut off a productive channel for the development of new leadership." (p. 100)

Although there were many people in the Franklin Street Church who had positions of leadership, only a few were seen as the loci of social power.

"A small group of people were named as key persons in the structure and operation of the church. These people were valued for their judgment on church affairs resulting in their direction of the actions of other members toward group goals." (p. 161)

The study of the social dynamics of Franklin Street Church was motivated by a "crisis" situation created by the offer of property by a wealthy member to both the Franklin Street Church and the First Congregational Church with the stipulation that the organizations be merged. In the face of this crisis a heightened desire for organizational effectiveness became a central concern in the minds of both leaders and members. A sense of group identity was heightened, economic commitment was strengthened, and new leadership roles were demanded of both clergy and laity. The actual social power within the church organization was recognized to be in the hands of a few people who had achieved their influence as loyal members and guardians of the basic values of the congregation. "The Franklin Street Church was not weakened by the crisis experience, but was led to re-think its functions and goals. The crisis required the development of a realistic appraisal of the church in the minds of the members." (p. 165) According to Bright, "it seems possible that minor crises could be strategically utilized in the development of organizational self-awareness and appraisal." (p. 165)

6. RELATION OF SIZE OF CHURCH MEMBERSHIP AND OF COMMUNITY TO CHURCH PROGRAM

How is a local church program affected by the size of the community in which the church is located and by the size of the church membership?

Alan Kent Waltz[1] studied several aspects of the programs of local Methodist churches in relation to the size of the church memberships and the size of the communities in which the churches were located. His study was designed to test the thesis, "A higher degree of association exists between the size and type of program developed by the local church congregation and the size of membership of the congregation than between the program developed and the population size of the community in which the local church is located." (p. 14)

A survey of the "sociological literature" revealed that a large society or religious body has a social structure which is different from smaller ones and that basic changes take place in the structure of groups as membership increases. "The greater number of persons necessitates social relationships which are more formal, impersonal, inter-related, and complex. . . . The way in which members arrive at a concensus, the role of leadership, the problem solving techniques, and other items are modified as the group size increases." (p. 70)

The population studied was a stratified sample of The Methodist Church which includes 24,273 pastoral charges within the United States, with 39,317 local churches and a total membership of 9,691,916. Five membership size brackets were included: 50-149; 250-349; 550-649; 1,000-1,249; and 2,000-2,499. A total of 999 churches, representing proportionally these five membership ranges, was selected. Five community population categories also were adopted: 200-299; 2,000-2,499; 7,500-9,999; 30,000-49,999; and 100,000-149,999. The upper limit was established at 149,999 so as to avoid making the category too large and hence not highly discriminating and also because of the fact that cities of over 150,000 usually include many different types of communities.

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[1] Alan Kent Waltz, "Aspects of the Program of Local Methodist Churches as Related to Church Membership Size and to Community Size." Northwestern University, Ph.D., 1961.

A questionnaire was developed for use as the basic data-gathering device.[1] It was designed to gather information regarding the principal variables of the study, namely, membership size; size of the population of the community; and the various program activities which the church offers to its members, including organizations and activities and the number of active members participating in each. A section was devoted to information concerning the pastor, including his education, number of years in the ministry, number of charges served, and professional standing.

The questionnaire was developed by presenting several preliminary drafts to a thesis seminar for criticism and evaluation, by use in a field pre-test within the Methodist churches in Mississippi, and through discussion by several student pastors at Garrett Biblical Institute. After pre-testing, it was evaluated and approved by a graduate faculty committee of Northwestern University. In its final form it consisted of four printed pages, most of the items arranged so that the respondent could simply check his responses. Four open-ended questions asking for information regarding activities not included in the list, activities or services which the church sponsors with other churches in the community, projects not sponsored but given financial support, and community activities not sponsored but held regularly in the church building.

This questionnaire was mailed by the investigator to 990 churches. Two days later a letter was sent by the Division of National Missions of the Methodist Church requesting a prompt response and inclosing an additional Data and Program Analysis Sheet, asking for items not included in the original schedule.[2] Of the 990 questionnaires distributed, 661 were returned. In addition to the question-

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[1] "Appendix A, The Questionnaire, Covering Letters, and Data Sheet Used in the Study," Waltz, op. cit., pp. 230-35.

[2] Letter and Data Sheet, Waltz, op. cit., pp. 236-37.

naire responses, data were gathered through interviews with 55 ministers in an attempt to discover which factors they thought more important in church program development.

Frequency and percentage distributions of the responses were calculated and summarized in terms of measures of central tendency. Chi-square and the coefficient of contingency were utilized in testing associations between the variables.

For the administrative organizations of the church such as the Official Board, Board of Trustees, commissions and committees, the association of the number of members of these organizations with the total membership of the church was greater than that between the number of members and the size of the community in which the church was located. This was especially true in the case of the Official Board and the commissions.

For voluntary organizations such as the choir, the church school, the vacation church school, the Methodist Youth Fellowship, the Woman's Society of Christian Service and The Methodist Men, the association between the number of members of the group and total membership of church was higher in each case than the association between the number of participants and the size of the community. The correlation of attendance at the meetings of these organizations and size of church membership was greater than between attendance and community size. The schedule of meetings was largely determined by the particular organization regardless of the community or membership size of the church. "Throughout, the data concerning the organizations . . . indicate that the membership size of the church is more important than community size in determining the membership and the attendance of the organizations as well as influencing the scope of the program of the total congregation." (pp. 188-89)

There was a greater association between the age and the experience of the minister and the size of the church membership than with the size of the community. The larger churches tended to have ministers who have seen a greater number of years in the ministry and who have served a greater number of churches.

Waltz suggested that different types of administrative structures and patterns need to be developed for churches of varying membership sizes and that the present commission and committee structure of The Methodist Church is not well suited to the small congregation. Since more of the administrative groups are present in the larger congregations and the memberships of these groups are larger, he felt that consideration should be given to greater understanding of the interplay of various small groups working together toward the development of the total program of the church. "In summary, it is suggested that more attention should be directed to the consideration of the congregation as a social unit, recognizing that congregations of different sizes have different social and organizational needs. If administrative procedures and program activities could be proposed and implemented on the basis of membership size in many cases a more effective and efficient use of leadership and resources would result as well as providing greater service to the congregation." (p. 222)

7. MEASURING THE TOTAL OPERATIONAL ORGANIZATION OF A CHURCH

Is it possible to measure individual churches as "wholes," as total units? To construct a composite measuring instrument from the quantitative attributes of churches? Are there relationships between individual church entities and certain characteristics of their environments?

John Steve Holik[1] sought to develop a composite measure which would make it possible to compare one church with another, to determine the interrelationships of the measurable variables of a church, and to determine how certain social and economic factors in the environment are related to the church as a whole. His development of an "Index of Religious Group Action" was part of a larger research project conducted by the Department of Rural Sociology of the University of Missouri, in cooperation with the Rockefeller Foundation and the Bible College of Missouri.

For purposes of the study an individual church was defined as "the local religious group functioning on the local level to carry out aims and purposes of a much larger denominational institution" (pp. 24-25) and as "a sociological group whose purpose is to put into practice the functions of the institution of religion." (p. 26) "Therefore, a measure of a church as a functioning totality is a measure of the action of that religious group, at a particular time." (p. 26)

In an effort to find a single attribute which might be used as an index, a number of quantifiable characteristics of rural churches were subjected to correlational analysis to discover how they were related to each other. These included size of participating membership, size of per capita contributions, size of total expenditures for the fiscal year, size of the pastor's salary, number of sub-organizations in the church, number of hours per week the pastor devoted to other occupations, number of separate Sunday school rooms, number of years of formal education of the pastor, seating capacity of the church building, number of Sundays per month the church had worship services, and the youthfulness of the church membership. None of the quantifiable characteristics was

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[1] John Steve Holik, "An Index of Religious Group Action." University of Missouri, Ph.D., 1956.

related highly enough to each other for predictive purposes. Hence, the search for a single factor measure of church functioning was abandoned.

Efforts were then concentrated upon exploring the manner in which different attributes, in combination, reflect the total operational organization. A list of church functions was prepared to be used as a guide in the preparation of the schedules for collecting data. This included 11 functions: providing a place for worship, providing religious education, promoting sociability, giving personal counsel in times of trouble and indecision, providing for the emotional release and catharsis of individuals, dispensing charity to the needy, providing personal and social security by promoting mutual aid, promoting personal and social reform, exercising social control, conserving social values, and providing ethical standards for the interpretation of the life and times. (pp. 32-33)

An index was constructed by selecting as possible components variables which would indicate the performance of these functions, with the limitation that any item chosen be such that the data necessary for scoring would be readily available. As a consequence, ten items were selected for testing as possible index components: size of group, total expenditures, pastor's salary, youthfulness ratio, pastoral leadership, Sunday services, worship opportunities, religious educational activities, recreational activities, and social service activities. (pp. 33-40)

After these items were selected, item scores for all the churches were computed. The data needed for scoring each church on the ten preliminary index items were available for only 418 out of a total sample of 505 churches. The means and standard deviations for the 418 churches and the 505 churches were computed for scores on the average number of Sundays per month, religious education, recreation, social service, and size of group. The means and standard deviations of the two groups of churches were highly similar for

all variables except for size of group. A *t* test for significance of differences was computed for this variable, and the obtained *t* for the difference between the two means and the two standard deviations failed to reach the .05 level of confidence. It was assumed, therefore, that the two groups were not significantly different.

Three factors, size of group, number of Sundays per month worship services were held, and religious education activities were selected by factor analysis as a three-item index. The coefficient of correlation between the three- and the seven-component index was .937, with a coefficient of determination of 87.89 per cent. The three-item index was, therefore, used as the measure of a church as a functioning totality in the remainder of the study. This measure was called "An Index of Religious Group Action."

The validity of the index was tested by evaluating its capacity to differentiate between categories of churches in previously used classification schemes: (1) open country, small village, and large village churches; (2) church-type and sect-type groups; (3) churches with less than 50 members, churches with from 50 to 99 members, and churches having 100 or more members; (4) churches having quarter-time, half-time, and full-time worship services; and (5) declining, stationary, and growing churches. (p. 59) The index showed measurable differences among the various categories of churches in the respective classifications.

After the validity of the index had been established, the relation between church functioning and certain environmental factors was explored. The index was found to be correlated with the level of living, membership-population ratio, and soil types. It was clearly indicated, however, that no single factor, by and of itself, was correlated highly enough with the churches included in the study to determine their level of operation. On the contrary,

the evidence indicated that many environmental factors are related to the total functioning of these churches.

Holik concluded that "the findings of this study indicate that the index of religious group action may be applied to both rural and urban churches without any change in the composition of the index. It should be kept in mind, however, that future research may lead to a more refined measure of the total functioning of a church." (pp. 141-42) In suggestions for further research, he outlines some possible steps for refining the index.

8. THE CHANGING PROTESTANT ETHIC IN RURAL AMERICA

What is happening to the "Protestant Ethic" in rural America? How do those persons who strongly adhere to the importance of hard work compare with those who place minimal emphasis on the value of work with reference to such other characteristics of the Protestant Ethic as individualism, asceticism, and rationality?

Bernice Goldstein[1] investigated rural patterns in health, work and leisure, with special reference to the Protestant Ethic, among central Indiana farmers included in the Purdue Farm Cardiac Project.

She based her conception of the Protestant Ethic upon Max Weber's classic description.[2] After quoting certain excerpts from Weber she characterized this ethic as follows:

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[1] Bernice Zinderman Goldstein, "The Changing Protestant Ethic: Rural Patterns in Health, Work, and Leisure." Purdue University, Ph.D., 1959.

[2] Max Weber, The Protestant Ethic and the Spirit of Capitalism, translated from the German by Talcott Parsons (New York, 1958).

> The individual . . . felt it incumbent upon himself to take responsibility for his actions for he could not rely on periodic absolution by officials of the church. He made "waste of time" one of the deadliest of sins. Consumption of luxury and spontaneous enjoyment of possessions were greatly curtailed. While wealth in and of itself was not evil (it was only regarded as wicked when it became a temptation to idleness), a man was held accountable for every penny spent. He was to spend only for purposes which served the glory of God. Perhaps most important of all, this ascetic spirit felt the necessity of continuous systematic labor as the highest calling and the greatest safeguard against damnation. (p. 3)

The data used in the investigation came from responses to a questionnaire administered orally to members of the Purdue Farm Cardiac Project. A list of 120 statements in this questionnaire included four items related to work. The respondents were asked to agree or disagree with each of these: (1) "Even if I were financially able, I couldn't stop working"; (2) "I've had to work hard for everything I've gotten in life"; (3) "The worst part about being sick is that the work doesn't get done"; (4) "Hard work still counts for more in successful farm operation than all of the new ideas you read in the newspapers."

The respondents were divided into groups on the basis of their agreement or disagreement with these statements. Those who agreed with all four statements, thus placing most stress on the importance of work, were designated as "high work-oriented" men. There were 71 of these. Those who disagreed with as many as three of the statements were designated as "low work-oriented" men, of which there were 56. The data from the responses of these two groups were analyzed and compared for differences by the use of Chi-square.

Members of the two groups had much in common. All were farmers who had spent the major portion of their lives working on farms. Their fathers had been farmers, although on a slightly smaller scale. They lived in small family units and had been in the same area for a long time. They purchased

the usual modern conveniences, half or more with machinery and farm produce valued at $10,000 or more. Regardless of differences in the degree of emphasis placed on work, the groups were quite similar in many background characteristics.

A number of important differences appeared, however. The "high work-oriented" men were likely to be older, to have less-educated wives, and to be less educated themselves. They felt strongly that "a son should do better in life than his father," yet they were less likely to have provided or planned to provide a higher education for their sons. They placed great importance upon self determination and on God's will in matters pertaining to health and illness, but at the same time they attributed a causal role to "fate" in such matters. They appeared to be more traditionally inclined. On the other hand, the "low work-oriented" men were the youngest and most highly educated and had provided their children with more education than their counterparts. They placed least emphasis on self-reliance. They were least inclined to favor traditional ways of behavior.

The high work-oriented men were most inclined to reject the intervention of human specialists in matters related to health. This rejection seemed to accompany their stress on the importance of individual and non-human agencies in determining factors in health and illness. The health of the high work-oriented farmers was not better, and maybe a little worse, than that of the other men. Nevertheless, they were less likely to comply with the advice of their doctors and they had less knowledge about heart disease than the low work-oriented group. They showed the greatest resignation toward the inevitability of heart disease. The low work-oriented men, on the other hand, showed the greatest acceptance of the modern specialist, a high degree of compliance with physicians' orders and had the most information about heart disease. They placed less emphasis on self-reliance.

The high work-oriented men appeared to be less rational with respect to their purchase and use of machinery, the adoption of farm technology, and the use of time and capital. The low work-oriented men tended to put fewer hours into chore-work, though roughly the same amount of time into field work, as the high work-oriented men. They appeared to be as successful economically and with a smaller expenditure of time in farm labor. They seemed to make a more efficient use of farm machinery.

Goldstein concluded that the qualities of individualism and asceticism tended to increase the more a farmer emphasized the importance of work in his life; conversely that rationality may decline. She interpreted her data as suggesting that emphasis on hard work is no longer accompanied by systematic rational labor, but that hard work has become instead an end in itself. She felt that in the future sociologists must question the importance of the remants of the Protestant ethic in relation to its theoretical and practical implications in an era when highly developed technology demands fewer hours of work, places less emphasis on self-reliance, requires greater dependence on the specialist, and leaves increased time for leisure.

"The old children's tale of the ant and the grasshopper may have a new ending. In the original story, the ant who labored long hours during the beautiful summer months when the grasshopper played was well provided for in the winter; but the grasshopper froze to death in punishment for his frivolous behavior. The moral was a clear and simple one for the children. It taught them the necessity and the virtue of continual labor in preparation for the lean future. The story of the future may be a different one. If the grasshopper can play during the summer while the ant labors, and if the grasshopper can accumulate the same or more adequate provisions during a few choicely spent hours just before the winter, what then becomes the moral for the children?" (pp. 121-22)

9. THE RELATION OF IDEOLOGY TO CHURCH PERFORMANCE

What are some differences in the religious ideological orientations of church members? Are these differences related significantly to differences in church participation?

In 1956 several denominations, in cooperation with the National Council of Churches, agreed to undertake separately but cooperatively some studies of "the effective city church." Several instruments were devised for the collection of data, including (1) "self-study guides," or workbooks for tabulating information regarding the social, ecological, and economic characteristics of church congregations, to be filled in by committees from each church studied; and (2) self-administering mail questionnaires to be sent to members of the churches. The Board of Missions of the Congregational and Christian Churches, cooperating in the study, conducted interviews with five to seven members in each of twelve urban churches selected by district administrators. The data collected by this Board were in the form of 55 taped interviews, several of the self-study guides, and 4,095 returned questionnaires.

These data were put at the disposal of Phillip E. Hammond[1] for analysis. He found that the replies to the questionnaire could be arranged in four categories centering around the areas of self, society, God, and church: (1) Egocentric, (2) Socio-centric, (3) Theo-centric, and (4) Ecclesia-centric. These were accordingly chosen as the four ideologies for study. His purpose was defined as that of discovering the ideological salience of these for church members. He attempted to measure salience along two dimensions: the cognitive or belief dimension and the ethical or social concern dimension. A "Modern-

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[1] Phillip Everett Hammond, "The Role of Ideology in Church Participation." Columbia University, Ph.D., 1960.

Traditional Index" and a "Community Orientation Index" were developed to assess these two ways in which the church can be salient to its members.

A statistical analysis was made of ideological variables, social background variables, participation variables, and variables of parishioner satisfaction. The effects of ideological salience were specified as follows: (1) Ideological salience is positively related to participation regardless of various control factors. Hence ideology may be said to generate participation. (2) The relationship of ideology and participation is not uniform for all segments of the church constituency. Persons vary in their opportunities and resources for activity in voluntary organizations. Among those with greater opportunities and pressures for participation, ideological factors play a greater role in determining whether the church is a major outlet for organizational activity. In this sense ideology may be said to channel participation. (3) Persons vary in the degree of their satisfaction with the church, the minister, and new members of the church. Under varying conditions of dissatisfaction, ideological salience may have an effect on church participation and may be said to preserve participation.

Hammond admits that the population studied is not representative of church members at large, nor of Americans, Protestants, Congregationalists, or large city churches. He feels, however, that "although the churches (and hence members of them) are not representative of any larger population, it appears that the responding members of these churches are representative of their own churches." (p. 271) And he is confident that "with respect to present-day church behavior, any comprehensive discussion of religious change, religious revival, or the genuineness of a revival, must include an analysis of ideology. For ideology plays a role; church behavior is influenced by it." (p. 260)

10. CULTURAL DIFFERENTIA AND CHURCH PERFORMANCE

To what extent can the religious behavior of children be predicted from a knowledge of the performance of their parents? How do the quality of the parents' faith, the type of religious training, and the influence of environmental factors affect the transmission of religion to succeeding generations?

John Butosi[1] compared the church membership performance of three generations in the Hungarian Reformed Churches of Allegheny County, Pennsylvania. Three-generation families containing grandparents, parents, and children of twelve years of age or older included in seven Hungarian Evangelical and Reformed churches were subjects of the study. A stratified random sampling of 163 three-generation families, with a total of 865 individuals, resulted in the selection of 53 individuals from the first generation, 58 from the second, and 92 from the third, a total of 203 individuals. The sample therefore included approximately one fourth of the total population.

For use as his basic research instrument, Butosi developed a "Church Performance Scale" based upon the standards of membership included in the constitution and By-laws of the Evangelical and Reformed Church. The scale consisted of six categories: (1) worship, including attendance at Sunday morning worship and at special worship services such as Lenten services and preparation for Holy Communion; (2) sacraments, including the baptism of children, preparing children for confirmation and for Holy Communion, and taking Holy Communion; (3) giving, including financial contributions to local church expenses and to benevolent causes; (4) spiritual growth,

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[1] John Butosi, "Church Membership Performance of Three Generations in the Hungarian Reformed Churches of Allegheny County, Pennsylvania." University of Pittsburgh, Ph.D., 1961.

including private devotions, family devotions, and the use of other Christian learning opportunities such as the Sunday school, Bible classes, conferences and subscriptions to the official church paper; (5) Christian service, such as participation in the activities of the church and its organizations and taking an active interest in community service; and (6) witnessing, including sharing the religious outlook with others and bringing the unchurched to worship and into church membership. Under each of these categories descriptive outlines were provided with suggestive scorings which made it possible to scale performance according to "high" (8-9), "above average" (6-7), "medium" (4-5), "below average" (2-3), and "low" (0-1).

Personal interviews were held by the investigator with all of the 203 individuals included in the sample with the exception of the subjects who belonged to his own congregation. These were interviewed by another Hungarian Reformed pastor. The interviews generally required about 45 minutes, with a range of 25 to 90 minutes and took place usually in the homes of the respondents. An interview schedule containing 50 items was used to secure data regarding age, sex, marital status, denominational adherence, number of children, citizenship and language, the way of becoming a church member, economic status, educational level, congregational affiliation and church performance. The interview was devised to secure information on (1) what the person did in each of the six church membership performance categories, (2) how much energy he invested in each; and (3) how he felt about himself with respect to the various performances. The performances were expressed in simple percentage figures for comparison purposes and correlations were calculated in terms of Pearson product-moment correlation coefficients.

According to the grand total scores, age did not seem to be clearly related to performance. However, marked differences could be detected when the factor of age was considered in connection with the generations. In the first generation the older one became, the poorer he claimed to perform his church membership obligations in each category excepting sacraments in which the observance slightly increased with advancing age. In the second generation only the performances of giving and service seemed to show a consistent relationship with age. The older they grew, the more they claimed to contribute financially, but the less they claimed to serve. In the third generation worship and growth performance scores markedly decreased while witnessing scores increased with age.

On the whole, women performed their church membership obligations better than men, though in the second generation the total score of men was better than for women. Men of the first generation showed better performance scores in worship, sacraments and service categories while women were better in giving, growth, and witnessing. In the second generation witnessing was the only category in which men out-scored women. In the third generation women demonstrated better performance scores than men in all categories. Sex, therefore, seemed to be significantly related to most of the church membership performance categories.

Marital status had measurable relationships with church membership performance. The widowed persons of the three generations showed the best grand total scores. The married group followed closely. The single individuals fell far below these two groups but preceded the divorced group. After marriage a young couple attended church services less frequently; participated in church activities less faithfully but supported the church more generously than before marriage.

Those who were of the "highest" quality in denominational adherence had the best grand total church membership performance scores. The first generation showed the best total scores, being first in worship, sacraments, giving, and growth performances. The second generation showed the best total scores in service and second best in all the other categories. The third generation had the best total scores in witnessing and the worst scores in all the other categories.

Increase in the number of children did not seem to hinder the second and the third generation parents in attending worship services, using the sacraments, growing spiritually, or bearing witness to their faith but in giving a growing family seemed to hinder the parents in competing with those who had fewer children. Second generation parents devoted more energy and effort to activities in the church and civic organizations if they had fewer children, but in the third generation the reverse seemed to be true.

The naturalization process apparently affected church membership performance. Those persons who had not become citizens of the United States showed the best performance scores in each category with the exceptions of service and witnessing. Within the first and second generations, persons who had emotional ties only with the "old country" seemed to devote themselves to the church of their fathers more than those in the same generation who had better accommodated themselves to the "new country." In the first generation the "Hungarian Church" apparently meant more to the non-citizens than to those who had been naturalized. The church membership performance of third generation citizens out-scored that of their parents only in worship. Those of the first generation who spoke only "a little English" had lower total scores than the "no English" group. The "no English" group had better total scores in worship and sacraments, and the "good English" group in growth, service, and witnessing.

Economic status was positively related to church membership performance. With increase of income the grand total performance scores also increased. This was true in regard to service, witnessing and giving. In the other categories, however, it was not established that earning power was positively related to performance. Members of the first generation performed their church membership duties better as their incomes increased, the only significant exceptions being "pensioners". In the second generation also the more money earned the better total performance scores attained. In the third generation, however, the greater the earning power the less faithfully church membership obligations were met.

There was a positive relationship, at least in the second and third generations, between educational level and church membership performance. Those who had had from eight to eleven years of schooling had the poorest grand total performance scores. From this low point the total scores increased on both sides regardless of the years of schooling. That is, the persons with the highest schooling and the persons with the lowest schooling had the best grand total church membership performance scores. Better schooling did not seem to deteriorate a person's relationship to the church, but rather seemed to improve it in each of the three generations.

Butosi concluded finally that "The individuals' own personality seems to be the most important factor in the way he performs his church membership obligations. There are other factors but they are in no way automatic or conclusive." (p. 279)

11. PROTESTANTISM AND MARRIAGE RELATIONSHIPS IN THE INNER CITY

What are the basic teachings on marriage in contemporary American Protestantism? How relevant are these teachings to the conditions of marriage as they exist in the inner city?

Richard R. Whitham[1] attempted "to discover the more important considerations for a Christian ministry to marriage relationships in the inner city which is both basically consistent with the teaching on marriage of contemporary American Protestantism and at the same time relevant to the condition of that institution as it exists in the inner city." (p. 1)

A first phase of his investigation was an analysis of recent Protestant thought on marriage as outlined in selected publications on the subject and in doctrinal statements by certain of the larger denominations and the National Council of Churches. The following writers were included in his survey of writings in theology and social ethics: D. S. Bailey, Roland H. Bainton, F. R. Barry, Emil Brunner, Sydney Cave, Werner Elert, A. E. Garvie, Otto A. Piper, G. B. Smith, William Temple, Ernst Troeltsch, and Regina Westcott Wieman. The doctrinal statements of the nine Protestant denominations in the United States with inclusive memberships of over 2,000,000 were reviewed as was a pamphlet published by the Committee on Marriage and the Home of the Federal Council of Churches.

In this review of literature, he found little clear agreement in the several treatments of the nature of marriage from the standpoint of Protestant theology or ethics. "This is not to say that these authorities would deny that marriage is a monogamous and lifelong relationship between a man

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[1] Richard Robert Whitham, "Issues Affecting a Protestant Ministry to Marriage Relationships in the Inner City." Boston University School of Theology, Th.D., 1960.

and a woman. It is to say, however, that more particular assumptions would not be justified by the writings examined in this study." (p. 56) There seemed to be in the writings, however, "at least silent agreement that marriage is not a sacrament in the formal sense. Beyond this there appears no clear consensus over all the denominations cited as to the key elements in marriage, its place in the Christian life, its sacramental values, or its spiritual or ethical character. From denominational sources no single Protestant doctrine on marriage can be derived." (p. 62) The nature of the marriage relationship is variously described as "Monogamous, exclusive, life-long, one-flesh, contractual, analogous to Christ and the church, purposive, natural, lawful and functional." (p. 189) The role of the church with respect to marriage is described as pastoral, educational, prophetic, and the source of ideals.

The second phase of the study was an investigation of marriage relationships in the inner city. This included an examination of recent sociological and psychological literature dealing in general with the inner city and a detailed analysis of the housing and population characteristics of a particular inner city neighborhood in Chicago as these were represented in the U. S. Census and similar data. This phase of the study revealed marked contrasts between the circumstances of marriage in the particular area investigated and in the United States as a whole. Whitham concluded that these contrasts call into question many of the assumptions about marriage which are embodied in the typical Protestant approach. "Many assumptions about marriage, family and other behavior sufficiently accurate for other areas and levels of society are not justified in the inner city." (p. 121) Among the assumptions found not to apply in the particular population studied were that the functions of marriage are realized in a legally regular relationship with one spouse and that those who marry are generally average or above in education, living conditions, and social aspirations.

Whitham then presses the question, "Is the Protestant view of marriage relevant for the inner city?" He concluded that among the limitations of the Protestant view are the lack of a consistent or common teaching on the nature of marriage; the inability to provide a commonly acceptable definition of marriage in religious terms; a lack of clarity with respect to the role of the church in dealing with many of the issues in modern life, including marriage; the relative remoteness of the Protestant churches from the populous lower classes; and failure to see the Protestant ministry to marriage as only part of a larger ministry which must be organized and supported in terms of a total ministry to the inner city.

"The church's ministry in the inner city should be a ministry to the whole inner city community, for the low estate of marriage in that setting is closely involved with the low condition of the community itself and its life as a whole. In its concern for marriage relationships the church is bound to be concerned with education, employment, housing, health, nutrition, birth control, building code enforcement, zoning, police protection, the trade in liquor and narcotics, and as many other things as the conditions of the inner city indicate. The church cannot discharge its pastoral responsibilities in the inner city if its ministers and members are physically or culturally remote from the life of that community. The requisite of an effective ministry to marriage relationships in the inner city is a thoroughgoing identification with it." (pp. 151-52)

Whitham concluded that an effective Protestant ministry to marriage relationships in the inner city should be designed and carried out according to criteria derived from a clear doctrine of marriage and a better understanding of the actual conditions of marriage relationships in the inner city. He felt that Protestants need to re-examine the original Biblical and Reformation sources for a clearer and more consistent expression of what

is truly a Christian doctrine of marriage. Protestant ministers need a better understanding of the meaning of language and other symbols of communication in an urban society. They need to discover new and more efficient patterns of organization and cooperation for the recruitment, training, direction and support of an adequate ministry. The vastness of the responsibility requires the combined efforts of the several Protestant denominations.

12. THE AUDIENCE OF RELIGIOUS RADIO AND TELEVISION PROGRAMS

Who listens to religious programs on radio and television? What types of religious programs are preferred by different religious groups, age groups, economic groups; and groups of differing national, regional, and educational backgrounds? How frequently do people watch these programs and why do they watch them?

John Lawrence Dennis[1] attempted a description of the audiences of religious radio and television and sought to relate religious preferences to patterns of listening and viewing. His investigation was limited to Metropolitan Detroit and was part of the Detroit Area Study of Religion conducted by the University of Michigan. The study sought to determine (1) whether an analysis of the audience of religious radio and television programs would reveal patterns of listening and viewing by one major religious group that are markedly different from those of another group; (2) whether people with similar degrees of religious intensity would show similar patterns of viewing and listening; (3) whether the more highly motivated an individual is religiously the more regular will be the frequency of his listening; and

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[1] John Lawrence Dennis, "An Analysis of the Audience of Religious Radio and Television Programs in the Detroit Metropolitan Area." University of Michigan, Ph.D., 1962.

(4) whether personal characteristics such as race, sex, age, education, income, occupation, birthplace and religious preference affect patterns of listening behavior.

The data for the study consisted of the contents of 656 interviews of persons selected at random in the Metropolitan Detroit area. The interviews were conducted by trained interviewers using a special Interview Schedule adapted for the purposes of this study from the schedules previously used in the Detroit Area Study. Length of interviews varied from 45 minutes to over two hours. The data were coded and transferred to IBM cards for tabulation and analysis.

Religious preference was broken down into three main groups: Catholic, "Reformed Protestant," and "Pietistic Protestant." "The small number of Jewish respondents as well as the small number of respondents belonging to individual Protestant denominations other than the above precluded the use of these groups separately in the process of analysis and construction of every table." (p. 47)

The data indicated that race is a significant factor in listening behavior. A higher percentage of Negroes listened to religious programs than whites.

While no significant difference in listening was evident between men and women for the total population, an interesting pattern developed in the behavior of men and women with respect to income and education. With increased income or educational level there was a corresponding increase in listening to religious programs among women while increases in these areas had the opposite effect on men.

People over 60 years of age were the most likely of all the age groups to listen to religious programs. With this exception, age seemed to have little direct effect on listening habits.

There seemed to be a tendency for white-collar workers to be less interested in religious radio and TV than blue-collar workers. The longer a person had been a blue-collar worker or a white-collar worker the more he seemed to have been affected by his occupational group.

Religious preference seemed to affect listening patterns. Catholics tended to differ from Reformed Protestants but showed similarities to Pietistic Protestants. The two Protestant groups generally did not resemble each other in listening behavior. "The fact that Catholic and Pietistic Protestant groups also resemble each other in occupation leads to the conclusion that occupation is a significant factor in listening behavior. . . . An examination of listening behavior does not reveal clear lines of distinction between Catholics and Protestants." (p. 83)

A relationship was established between attitude and behavior. People who said they were very interested in religion reported listening more to religious programs than those who expressed little or no interest in religion.

There was a direct relationship between the amount of participation in one area of religious activity and another. People who were more active in the church were also more active listeners to religious broadcasts. There was little indication that active church members preferred any particular type of program or that church members as such were more likely to be frequent listeners. Those individuals who were classified as pious demonstrated a greater percentage of listening than the non-pious.

Both race and occupation appeared as important factors in influencing listening behavior. "The importance of race as a factor which influences listening behavior is diminished by the fact that Negro blue-collar Protestants and White blue-collar Protestants show similar patterns of listening behavior." (p. 109)

Negroes, Pietistic Protestants and those born in the South were most likely to listen to religious programs for religious reasons, Catholics were more interested in getting information than were Reformed Protestants. Listening for entertainment increased as income increased among Catholics and Pietistic Protestants. The greatest differences between Catholics and Protestants occurred between those who held white-collar occupations, more education and more income.

A major hypothesis, that "An analysis of the audiences of religious radio and television programs will not reveal patterns of listening and viewing by one major religious preference group that are markedly different from those of another major religious preference group," was confirmed. (p. 185) There were differences which distinguished some Catholics from some Protestants but the differences did not produce a clear or defined pattern. "There is no Catholic pattern of listening or Protestant pattern of listening." (p. 185)

A second major hypothesis, that "People with similar degrees of religious intensity, i.e., attitude toward religion, should show similar patterns of listening to religious broadcasts," was confirmed. (pp. 186-87) Attitude towards religion seemed to be directly related to listening behavior.

A third major hypothesis, that "The more motivated an individual is religiously, the more regular should be the frequency of listening," was confirmed. (p. 187) The more religious a person is the more likely he is to listen to religious programs.

13. DIFFUSION OF INFORMATION THROUGH A CHURCH COMMUNICATION NETWORK

What are some of the variables that influence the diffusion of information through the communication networks of a church congregation? Are there identifiable factors which differentiate members of the church who do not receive special messages from those who become knowers of the message through the channels of social diffusion? How do communicators of special messages compare with non-communicating network members? What are the relationships between communicators and communicatees in the process of transmitting important messages?

Theron E. Swank[1] made an analysis of the social diffusion of an audio-visual message through the membership of the First Christian Church, Waukegan, Illinois. The message was contained in a sound-film strip developed by the investigator in cooperation with the minister and raised questions as to the future development of the local church and the adequacy of its present facilities. The objective of the message was to stimulate viewers to think on these questions and to discuss them with others. The total running time of the sound-film strip presentation was 22 minutes, during which a total of 73 frames was shown.

The sound-film strip was presented on a Thursday evening to 30 church members who attended a specially called meeting of the Official Board of the church. The meeting was designed to arouse interest and to encourage those attending to discuss what they had seen and heard with other members of the congregation. Each person attending was given a packet of marked pamphlets containing information and pictures presented in the film strip. During the period from Thursday evening through the following Sunday the 30 persons were

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[1] Theron Edwin Swank, "An Analysis of the Social Diffusion of an Audio-Visual Message Through a Church Congregation." Indiana University, Ed.D., 1961.

asked to diffuse the message through the members of the congregation. It was stressed that the Official Board members were being asked to discuss the message with other members of the congregation because a personal message is more effective in gaining the attention and cooperation of other individuals.

From the following Monday through Thursday evening an interview team of eleven persons, specially trained by the investigator, interviewed 283 members of a possible total of 583. The interviewers were provided with special interview guides, instruction sheets and letters of introduction signed by the chairman of the Official Board. Each was provided with a pamphlet board on which were mounted various pictures of the church and descriptive matter containing pertinent information regarding the church program. The persons to be interviewed were assigned to each interviewer by the investigator on a geographical basis.

To determine "knowers" from "non-knowers" of the message a list of criteria was prepared representing ideas and items of information presented in or about the sound-film strip, the accompanying pamphlet and the meeting at which the audio-visual message was presented. Knowledge of only one of a possible 28 items was regarded as sufficient to mark the interviewee as a "knower". Nine variables were selected for analysis: family size, age, sex, educational level, church attendance, friendships, shared interests, social distance and spatial distance.

The three variables found to be more important for the knower were (1) a high interest in the future development of the church, (2) a large group of church friends with whom he frequently discussed church affairs, and (3) fairly regular attendance at the church worship services. Neither friendships nor church attendance, however, was significantly correlated with the decision to communicate the message to others. Only members with a very high interest in the future growth of the church communicated significantly more often than did

members with a lower interest. Age, sex, and family size were not significantly correlated with communicating but there was a significant lack of communicative activity among knowers with limited education. Knowers who learned the message from sources outside their own families more frequently communicated it than did those persons who learned it from members of their own families. The direction of the diffusion of the message was influenced by the nature of the primary groups in which transmission of the message occurred. For example, there was a significant tendency for interaction to occur within the same age groups; and friendships and shared interests were significantly related to diffusion level.

14. THE CHURCHES AND ORGANIZED LABOR

What are the present patterns of adjustment between organized religion and organized labor? Are the attitudes of religious leaders toward organized labor and of labor leaders toward organized religion generally favorable or unfavorable? How do such factors as age, training, father's occupation, previous employment and length of professional service affect the nature of existing adjustment patterns?

Lilialyce Sink Akers[1] investigated the level of accommodation between organized religion and organized labor in the industrial community of Philadelphia. "Accommodation has commonly been defined as the process by which individuals and groups adjust their antagonistic activities in the interest of associated unity. This accommodation usually requires a redefining of participant attitudes and results in a new equilibrium of the opposing forces.

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[1] Lilialyce Sink Akers, "The Level of Accommodation Between Organized Religion and Organized Labor in an Industrial Community." University of Kentucky, Ph.D., 1952.

. . . The adjustment patterns are prone to be temporary and subject to change until the status of both parties becomes permanently fixed. Organized religion and organized labor had in effect been engaged in overt conflict which was followed by an effort at reconciliation. This study attempts to analyze the relationships that exist between organized religion and organized labor in order to ascertain the nature of the present accommodation between these groups." (pp. 5-6)

Attention was concentrated on the local leadership of both groups in Philadelphia. To get at relationships the contacts, attitudes, and background characteristics of these leaders were analyzed. A 15 per cent sample of the 687 churches with full-time white pastors was included, a total of 100. Fifteen of these were Catholic priests; 15, rabbis; and 70, Protestant ministers. By random sampling, 50 full-time paid leaders of local labor organizations were selected, approximately one fourth of the leaders of 210 locals in the city.

These samples provided 150 religious and labor leaders who were interviewed with the use of interview schedules which had been pre-tested in Philadelphia. Many open-end and opinion questions were included to permit the informants to discuss the issues raised. Labor leaders were interviewed at union offices and religious leaders at their church offices or, more frequently, in their homes. The interviews ranged from one half hour to four hours in length. Besides securing information through interviews, publications on the subject by religious groups and labor organizations were collected. After the interviewing was completed the materials were coded, master tabulation charts were constructed, and the results were tabulated and analyzed. Data regarding the contacts, attitudes and background characteristics of both religious leaders and labor leaders were examined in order to discover the relationships between these factors.

The background characteristics of religious leaders were examined in terms of age, education, father's occupation, previous employment, length of ministry, place of ministry, location of church, size of church, and non-professional employees engaged by the church. There was a great deal of variation among the characteristics of these leaders. There was little contact between the clergy and organized labor. "Although 32 of the clergymen had direct contacts with labor, only 15 of these leaders had direct contacts that were made after they had entered the ministry." (p. 125) "Not only is the number of clergy who had direct contacts with organized labor while serving in their professional capacity very small, but there is little to indicate that any of these clergy attempted to promote these contacts." (p. 126) Only five churches had invited labor leaders to address church groups, and three of these instances were sponsored by the area headquarters rather than by the local minister. The number of clergy therefore who promoted interaction was negligible. Acting in their professional status, the clergy apparently generally preferred to avoid contact with organized labor. Isolation seemed to be the chosen method of adjustment. "A substantial number of the clergy seemed to recognize the necessity for unions in the economic sphere, but the clergy generally refused to concede any of their authority on business matters to the jurisdiction of unions. They still demanded a superordinate position to labor organizations even in their economic activities." (p. 142)

The Jewish group in every case was the most favorably inclined toward unions. None of the rabbis criticized the labor leaders. The Catholic priests represented the strongest opposition to organized labor. Only one third of these found unions necessary and only one fourth approved negotiating with unions. Generally the attitude of both Catholic and Protestant clergymen appeared to be negative toward unions.

The background characteristics of labor leaders were examined in terms of local affiliation, official position in union, tenure in office, length of union membership, prior occupation, age, and religious background. There were no outstanding features or patterns related to the background of the labor leaders included in the study. The 50 labor leaders interviewed made claim to 284 contacts with religious leaders. Of the 100 religious leaders interviewed, only 49 clergymen claimed contacts with labor leaders and these claimed a total of 106 contacts. "Practically all the union leaders interviewed had families with membership in a religious group, had personal membership in the church, attended religious services, and donated to religious bodies. Very few of the labor leaders had visits from their pastors, and only 2 held any offices in their church." (pp. 219-20)

It was difficult to determine definitively the attitudes of the labor leaders towards organized religion because of their unwillingness to appear critical of religion. Only one Catholic labor leader thought that organized religion had been of help in developing unionism. Eighteen leaders thought that organized religion was beginning to indicate an interest in the labor movement. Almost one half of the labor leaders believed that religious leaders and groups do not understand the basic position of unionism. "Most of the labor leaders, aware of the superordinate position of organized religion, and realizing they were expected to accommodate to this dominant organization, appeared to acquiesce either willingly because of their indoctrination, or resentfully because of social pressure. Several leaders, however, were openly critical of organized religion's activities and attitudes. These leaders appeared disposed to demand that religious groups recognize the growing strength and legitimacy of the labor movement and make some accommodative efforts with respect to unionism." (p. 236)

The two most important factors in determining the attitude of labor leaders toward religion appeared to be union affiliation and religious background. "The unions with more security and assured of a degree of acceptance had fewer leaders with critical attitudes. . . . The Catholic labor leaders whose religion emphasizes the power of the church appeared to comply with the church's desire for a pattern of isolation and were not as critical of organized religion. The Protestant and the Jews, on the other hand, had more labor leaders with negative attitudes." (p. 264)

Existing hostility and tensions between organized religion and organized labor were evidenced by the widespread negative attitude among religious leaders, their unwillingness to interact with organized labor, and the bitter denunciation of labor leaders by the clergy. Negative attitudes among labor leaders, their awareness of organized religion's position with regard to labor, and their fear of social censure for activity directed against religious groups were also evidence of antagonism.

Labor and religion, however, are making efforts at accommodation and the present patterns of adjustment are tentative in nature. "Interaction between the groups exists despite the attempt to ignore it, and it appears inevitable that more active effort at accommodation must be made or conflict will result. . . . religious leaders cannot completely or forever avoid those organizations whose commodity is labor, particularly as the labor market becomes highly organized. As policy makers in the community, religious leaders must also deal with labor problems. They cannot ignore these vital issues without it affecting their influence." (pp. 276-77)

15. THE ROLE OF THE CHURCH IN THE LIFE OF ITS PARISHIONERS

What is the role of the church in the life of its members? What is the response of members to their church's effort to extend its responsibilities in contemporary society? Are there significant differences in the role of the church in the lives of men and of women? If so, what are some of the factors which influence these differences?

Benjamin Bernard Ringer[1] studied the role of the Protestant Episcopal Church in the life of its parishioners, certain relationships between the church and secular society, and the response of parishioners to the church's effort to extend its responsibilities into secular society. He sought to identify the functional linkages and strains that exist between the church and family, the status structure of secular society, and political life.

The study was based on data collected from a national sample of 299 churches, stratified into seven groups according to size. The ministers of the 299 congregations were sent copies of a "Parish Inventory,"[2] which sought information on the characteristics of the parish church: size, wealth, surroundings, nature of community activities, and the extent and kinds of participation in the Social Education and Community Action Program of the church. A stratified random sample of the parishioners in these churches was selected and a "Poll Questionnaire" was distributed to a total of 3,020 church members. A total of 1,530 persons (51 per cent) responded. Since no provision was made for identifying those who returned the questionnaires, the investigator had no way of knowing who did or who did not return them. There was therefore no way

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[1] Benjamin Bernard Ringer, "The Parishioner and His Church: A Study in the Sociology of Religion." Columbia University, Ph.D., 1956.

[2] "Appendix B, Parish Inventory," Ringer, op. cit., pp. 236-54.

to determine the extent to which those who participated in the study differed from non-participants.

The "Poll Questionnaire"[1] contained (1) a series of statements on current affairs, including the areas of war and peace, world problems, national problems, community problems, making a living, and "general"; (2) a section on "You, Your Church, and Your Community," indicating the degree of participation in both church life and the life of the community; and (3) a "Self Portrait," giving data on family situation, occupation, education, early background, age, and position in the socio-economic class structure.

The study was divided into two parts, the first dealing with the parishioner's involvement in his church and its relationship to his secular commitments and roles. The data helped to identify the kinds of persons who were involved in the church and support its activities and shed some light on the kinds of linkages that exist between the church and other aspects of societal life. It was found that women are much more likely to be involved in the church than men. "So pronounced is this feminization of the church that only those men whose interests transcend their job and career, who share, in other words, some of the basic concerns of the woman in the family and community show a marked tendency to relate themselves to the church." (p. 220) The church supplements the family role of the woman particularly after her children reach school age. Once children enter school, the attraction of women for the church grows as their interests shift from family-centered concern such as child rearing, to "woman-centered" concerns such as humanitarian and welfare activities. For women who may lack close family ties the church may be able to gratify important psychological and social needs and thus compensate for absent or incomplete family life.

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[1] "Appendix C, Poll Questionnaire," Ringer, op. cit., pp. 255-77.

The church may also support the status structure of secular society, performing important status functions for some of its parishioners. It may draw to itself "marginal" or relatively unintegrated persons, particularly low status women who desire to enhance their social positions. These may find the church an effective means of moving up the social ladder, enabling them to satisfy their status aspirations in a "better" social situation than would be available to them in the secular community. High status women, however, may react negatively to this "openness" of the church. High status men may find within the church a degree of "religious legitimation" for their secular status and power.

One of the important functions the church performs for both the family and the status structure is that of a "safety valve." "By providing anchorage for the famililess, it reduces the threat of anomie and rootlessness which would contribute to the disorganization of the family and family values and to strain within the family structure. By providing an important channel for upward mobility, it helps satisfy the status aspirations of those whose opportunities to fulfill them through secular instrumentalities are limited and thereby reinforces the 'openness' of an achievement-oriented society." (p. 221)

The second part of the study dealt with the relationships between the church and the political structure through an examination of parishioner views on the question of political responsibility for the church. The Episcopal Church recognizes the need to assume responsibilities in political affairs. Its parishioners, however, are not fully in agreement about the propriety of a political role for the church. Those whose church ties are intense oppose an active political role through fear that political activity might contravene the traditional norms and functions of the church and that assuming a political role might contaminate the church through contact with an "immoral" activity. "Only as a highly involved parishioner feels at home in

political life does his resistance give way to active support. This indicates that church participation in political affairs is more compatible with certain secular values than it is with certain traditional church values. Political sophistication, the middle class ethos of civic responsibility and political liberalism -- all products of exposure to secular values and life -- provide the church with its basic sources of support." (p. 222)

Active support of political life contains certain major reservations. If a parishioner supports the political activity of his church, he usually requires that the church be of the same class as he and that its political views be not too dissimilar from his own. "In other words, most parishioners, except for those highly involved in church life, see the question of church and political affairs from a secular frame of reference rather than from a religious one. Many are concerned with its presumed effect on their own class and political position in the secular community. As a result, they place great emphasis on certain secularistic characteristics of the church -- its status and ideology." (p. 223)

Since many secularistic characteristics of the church are not uniformly shared by its members, the controversies implicit in political activity are likely to pervade the church membership; and the church is unable to transfer to political affairs the authority which it exerts without challenge to re-religious affairs.

Ringer admits that his study raised more questions than it answered. Some of the unanswered questions are the varying "motivations" for and "gratifications" from church involvement. Information is limited regarding the part religious interests and concerns play in one's response to the church. "Too frequently sociologists of religion have assumed that non-religious concerns and needs are the sole determinants of church involvement." (p. 224) Other unanswered questions revolve around "the functional equivalents for

the church in secular society." What are the substitutes for the church on the part of those who do not become involved in it? Information is needed as to whether or not the findings of this study apply also to other Protestant denominations. Other problems have to do with the consequences of "secular linkages" for the performance of the church's role and their effects on its internal equilibrium. Further information is needed regarding the secularistic bases of parishioner support of church participation in political life. How does the church's political role tend to introduce strains within the church community? How can the church minimize the divisive effects of differences and still retain effective leadership?

16. FACTORS INFLUENCING BEHAVIORAL CONFORMITY TO CHURCH TEACHING

What are some of the causes of similarities in behavior among members of a religious group? What is the effect of the individual's religious beliefs and values upon conformity? To what extent does the degree of church participation affect conformity? Are the specific psychological conditions of an individual member related functionally to his behavioral conformity?

John Democritos Photiadis[1] sought to determine the extent to which behavioral conformity to church teaching might be explained and predicted as a function of (1) the sentiments of the individual and (2) membership group identification.

The subjects were a stratified sample of male members of the Church of Jesus Christ of Latter Day Saints in the South Box Elder Community in Utah. About 90 per cent of those living in this community were members of the Mormon Church. "The Mormon Church teaches certain specific patterns of behavior. It teaches abstinence from smoking, drinking coffee, tea and

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[1] John Democritos Photiadis, "Behavioral Conformity to Church Teaching as a Function of the Sentiments of the Individual and Membership Group Identification." Cornell University, Ph.D., 1958.

alcohol. People day after day try not to indulge in these habits. Some of these restrictions are followed by the members of the group more carefully than others. In addition to this in some villages of this community they are kept more carefully than in others. These recurrencies create the existing customs in these villages which are expressed through overt behavior." (p. 23)

The members of the sample were asked to fill out a detailed "Fact and Opinion Survey," which was administered by the researcher to groups of persons who were asked not to sign their names. The survey form included a total of 75 questions covering four categories: a few general opinion questions; some beliefs on religious questions; participation in church and secular organizations; and personal data. Attached to the survey form was also a list of 16 "conditions of living" or values which are emphasized as most important by the Mormon Church. Respondents were asked to rank these 16 conditions on the basis of church doctrine.[1]

Three hypotheses were tested, each divided into a number of sub-hypotheses: (A) "Behavioral (or overt) conformity to church membership group norms is functionally related to non-behavioral (or covert) conformity to these norms." (B) "Behavioral conformity to church teaching is a function of membership group identification." (C) "Behavioral conformity to church teaching is functionally related to certain psychological conditions of the individual."[2] The data gathered from the survey were analyzed and the hypotheses tested by Chi-square and Phi coefficients.

The results indicated that behavioral conformity to church teaching is highly related to religious belief and that the relationship between these two variables changes with the degree of participation in the church group.

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[1] "Fact and Opinion Survey," Photiadis, op. cit., pp. 136-70.

[2] Photiadis, op. cit., pp. 38-40. Italics in original omitted.

High participants conformed about the same concerning overt behavior but differently concerning covert behavior. The more emphasis placed on the church group norms by various sub-groups in the church, the greater was the increase of difference between overt and covert conformity to the norms. Values emphasized most by the church were more likely to be the values of those who were high behavioral conformists.

When religious belief and church participation were compared as to their total influence on behavioral conformity, the influence of the latter was stronger. Contrary to expectation, increased participation in secular organizations did not reduce behavioral conformity to church teaching. This is possibly explained by the fact that the community, made up of such a large proportion of Mormons, has norms relatively similar to those of the church. High behavioral conformity was found highly related to an individual's attitudes toward accepting leadership positions in the church organization.

Behavioral conformity was found to be functionally related to certain psychological conditions of the individual. The more a person conforms behaviorally to the teaching of the church, the more likely he will have "faith in the future"; that his "morale and satisfaction" will be high; and that his "self-confidence" will be high. When religious belief and church participation were introduced as test variables of the relationship between conformity and the three psychological conditions, it was found that they independently and cumulatively influenced these conditions.

The individual's <u>perception</u> of his religious belief and his church participation, as compared with that of others in the community, was more highly related to behavioral conformity than his <u>actual</u> religious belief in church participation. His perception of secular participation, as compared

with that of others in the community, was negatively related to behavioral conformity although actual participation in secular organizations was either positively or not related at all to behavioral conformity.

Photiadis suggested several areas for further research: the influence of both overt and covert behavior on early socialization; present group pressures and reference groups; the social status of the individual in the group as a factor influencing differences in conformity to group norms; the influence of the nature of the group in its position in relation to other groups; the effect of participation upon conformity in the absence of supporting individual sentiments; the characteristics of people who are low believers and high conformists and also of those who are high believers and low conformists; the relation between religious belief and behavioral conformity on the part of new recruits; and the persistence of group influences on the individual and his conformity as he participates in groups with norms conflicting with norms in the groups which influenced his early socialization.

17. DIVERGENT CONCEPTIONS OF THE CHURCH

The doctrine of the church has had a central place in ecumenical discussion during the last quarter century. Lutherans are among those who have taken active part in these discussions. Do Lutherans generally agree regarding the nature of the church? If so, to what extent is this unanimity due to the continuing influence of Luther's theology? And if not, what is the nature and what are the causes of differences?

Kent S. Knutson[1] began an investigation with an analysis of the original concepts of the church embodied in the writings of Martin Luther and

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[1] Kent S. Knutson, "The Community of Faith and the Word: An Inquiry into the Concept of the Church in Contemporary Lutheranism." Columbia University, Ph.D., 1961.

the Lutheran Confessions, especially the Augsburg Confession. Against this background, he analyzed the divergencies in viewpoint among Lutherans today.

The principal part of his report contains four "exhibits" which delineate the main concepts of the church in contemporary Lutheranism. The first of these is the "Repristination School," represented in the United States by Francis Pieper, and is entitled Coetus Electorum. This seeks to restore the pure and absolute theology of the age of orthodoxy which dominated the Lutheran church for about 150 years. It holds a supernaturalistic concept of the church.

The second concept, Contemporary Pietism, is represented by Ole Hallesby of Norway and maintains that man and his religious life are both the proper beginning and the primary subject of theological inquiry. "That which makes the church the church . . . is the religious experience of the individual. The saved individuals seek others who have had the same experience and bind themselves together in little communities which continue to re-live together the God-experience. This is the church." (p. 205) This is a psychological concept of the church.

The third, Lundensian theology, contained in the writings of Bishops Gustaf Aulen and Anders Nygren of Sweden, is concerned with delineating the nature of the being of the church, the reality that lies behind its overt manifestations. "The church is Christ. Christ is the church." (p. 259) This view is designated by the term Corpus Christi and is an ontological concept of the church.

A fourth, "Neo-Lutheranism" or "Neo-Confessionalism," arose as a consequence of the German church struggle and the influence of new theological impulses from neo-orthodoxy and the new existentialist theology and is represented by the works of Edmund Schlink of Germany. This is presented under the caption Pilgrim People and is essentially a dynamic concept of the church. The church is "the 'event' of the preaching of the Word of God and the administration of the sacraments that produce the 'event' and is the 'event'." (pp. 319-20)

Under each of the main rubrics, Knutson gives a short history and general description of theological position. Particular emphasis is placed upon the varying views of "Word," faith, and community in each instance.

In a concluding chapter, "Lutheranism and the Church," four main conclusions are outlined: (1) Contemporary Lutheranism presents a confused and contradictory picture of its relationships to its origin. The doctrine of the church is not an exception to this widely recognized judgment. The four contemporary schools under review vary widely in their interpretations of their origins. (2) The four schools hold important ideas in common but they exhibit deep and serious divergencies in their relationships to each other. They cannot be said to define a common concept of the church but vary from completely individualistic to completely communal conceptions. (3) The causes of the divergencies lie basically in their views of the Word of God and faith rather than within the concept of the church itself. They cannot deal successfully with the problem of the church in isolation from the rest of their theology. (4) The conclusion should not be drawn that any of the four concepts of the church are accurately reflected in the life of particular Lutheran churches today or that Lutherans cannot live together in one church because they do not hold to one common and fully mutually acceptable concept of the church.

Knutson concludes his study with suggestions regarding possible open lines of development for Lutherans in their continuing quest for a common concept of the church.

18. CONSERVATIVE EVANGELICALS AND THE ECUMENICAL MOVEMENT

How do conservative evangelicals evaluate the ecumenical movement as represented in the National Council of Churches and the World Council of Churches? How valid are the criticisms of this movement by conservatives? What are some of the similarities, misunderstandings, and divergencies in viewpoint between evangelicals and the ecumenical point of view?

Harald C. A. Frey[1] attempted to present the sources and the contents of current conservative evangelical critiques of the ecumenical movement, to analyze the accuracy and validity of these criticisms in relation to representative ecumenical positions, to clarify misconceptions, and to show some important areas of rapprochement between the conservative and ecumenical positions. His study was based upon two principal sources. (1) For criticisms of the ecumenical movement he relied primarily upon writings of groups (and their spokesmen) which are affiliated with the National Association of Evangelicals, and publications of selected "evangelical" educational institutions. (2) For the position of the ecumenical movement he reviewed statements, declarations, and council reports agreed upon by authorized representatives of the churches affiliated with the World Council of Churches and the National Council of the Churches of Christ in the U.S.A.; editorial views of church and council publications, and opinions expressed in symposia and book series claiming special representation; and publications of individual authors who are usually identified with the ecumenical movement.

Conservative criticisms of the ecumenical movement seemed to lie in three areas: (1) theological liberalism, (2) Catholic ecclesiology, and (3) socialist

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[1] Harald Christian Andreas Frey, "Critiques of Conciliar Ecumenism by Conservative Evangelicals in the United States." Boston University School of Theology, Th.D., 1961.

economics. Ecumenical leaders are accused of seeking unity at the expense of doctrinal compromise and of forsaking the historic creedal positions of the church and the authority of the Bible. They are accused of trying to develop a "super church," and of trying to impose a monolithic uniformity in faith and order. Conservatives claim that the ecumenical organizations lack "grass roots" support and that the attempts to create "unity" result in regimentation. Leaders of the movement are accused of having surrendered democratic principles in favor of socialist conceptions.

Frey examined each of these major criticisms in the light of ecumenical pronouncements. He reported his feeling that much of the critique of conciliar ecumenism misses the mark because of a lack of sufficient distinction between official statements and publications of the World or National Council of Churches and those of individuals or church publications presumably speaking on their behalf. Moreover, official pronouncements of the National Council and World Council, according to their official declarations, are merely the expressions of members appointed to these bodies and not necessarily of their constituent denominations.

Frey found certain inconsistencies in the criticisms offered by evangelicals: (1) It is charged that conciliar ecumenism is too inclusive and that it tolerates doctrinal and ecclesiastical differences, on the one hand, and on the other that it is trying to impose a monolithic uniformity in faith and order. (2) Evangelicals argue for the invisible nature of the church where true membership is known only to God, while at the same time they advocate separation from the ecumenical movement on the grounds that its membership is not kept pure and that heresy has crept into its ranks. (3) Conservatives insist upon prior doctrinal agreement as a prerequisite of fellowship and cooperation with other churches without providing for a practical way in which

such agreement can be worked out. (4) Conservatives are usually lined up with the specific beliefs of political conservatism while at the same time acclaiming detachment from social and political matters. (5) Conservatives proclaim exclusivism and avow cultural detachment while at the same time hold that America is the divinely chosen champion of Christianity in the world. He claims that the conservative critique misses the mark on most of the major issues from the point of view of representative ecumenical documents and utterances.

Attention is given to certain moderating influences on the conservative critique, notably unity efforts and cooperative organizations within the ranks of conservative evangelicals which present an effective challenge to local and denominational separatism; the apparent penetration of the ecumenical movement by evangelicals; the attitude and influence of "neo-evangelicals" who show a willingness to learn new truth from the Scriptures; the tendency of "neo-evangelicals" to allow greater doctrinal flexibility, to apply the Christian gospel to social problems, to define more cautiously what constitutes apostasy and compromise, to criticize the negative aspects of fundamentalist mentality, and to make many of the ecumenical concerns their own; the cooperative evangelism of Billy Graham; and the position of the non-aligned denominations such as the Southern Baptist Convention, the Lutheran Church -- Missouri Synod, and the Church of the Nazarene.

Among the major misconceptions of the ecumenical movement held by conservative evangelicals are that it denies the given unity of the church; that it is dominated by theological and social liberalism; that it ignores non-theological factors and neglects eschatological aspects; that it seeks unity through doctrinal compromise and organizational uniformity; and that it is not based on a Scriptural and trinitarian foundation.

Conservative evangelicals, however, have made some valid contributions through their critique and some of their criticisms have valid foundations. They rightly point out some of the difficulties arising out of ambiguity in terminology in ecumenical writings. Biblical interpretation, concepts of the Church, "organic" union, Christology, and eschatology have no uniform meaning. Ecumenical documents and discussions are often technical and overly intellectualized, thus creating communication problems among the laity. Some of the conciliar pronouncements are presented as representative without sufficient polling of opinion among the laity particularly in secular fields. Conservative warnings of the dangers of bureaucracy and collectivism can be accepted as a legitimate expression of caution. Conservatives appear to have a valid argument when they say that the membership standards of many of the denominations represented in the ecumenical movement do not stand up to their own. The positive witness of evangelicals in their zeal for evangelism and mission is not to be lightly disregarded.

Frey believes that a fruitful dialogue between conservative evangelicals and leaders of the ecumenical movement is both possible and essential. He believes that generally speaking evangelicalism is moving away from the extremes of fundamentalism while theological liberalism is a diminishing factor within ecumenism. The possibilities of rapprochement lie in a common concern for finding the will of God in the Scriptures, for applying the Gospel to personal as well as to social concerns, for making the living Christ the center of unity beyond Scripture and dogma, and for translating spiritual realities into action "so that the world may believe."

He suggests some "ground rules for a fruitful dialogue": (1) Dialogue should be based on an honest and comprehensive study of representative sources of the other position by each participant; (2) The charge of apostasy should

not be made so long as a church or fellowship does not repudiate the Scriptures, the historical creeds, and freedom to proclaim the Gospel; (3) The Scriptures should be made the measure of doctrine; (4) Social views should be judged by their conformity to the demands of the Gospel and not by their similarity or dissimilarity to existing social systems and philosophies; (5) Existing agreements should not be negated by raising new obstacles not directly related to the basic issues at hand; (6) Theology should not be used to rationalize non-theological factors; (7) A fruitful dialogue should be practical as well as theoretical.

19. LOOKING TO THE CHURCH FOR HELP

What help do adults hope to receive from the church? What are some of the tensions which cause people to seek help from religion and the church? What ends do people hope to realize through their religion?

James Bertram Sadler[1] developed an instrument for use in evaluating the attitudes of adults toward the church as a helping agency. Adults were considered persons of 18 years of age or older. The term "church" was restricted to Protestant churches of the major denominations in the Philadelphia area. "Helping agency" referred to "the various organizations and institutions which through their framework and function, serve to assist individuals in American society to meet crises and to attain greater happiness and well-being." (p. 9)

To develop an instrument, interviews were held with 50 persons who were interested in their churches.[2] Twenty-one of these were male and

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[1] James Bertram Sadler, "Attitudes Toward the Church as a Helping Agency." University of Pennsylvania, Ed.D., 1959.

[2] The contents of the notes taken during interviews with the 50 adults are contained in Appendix B, Sadler, op. cit., pp. 194-243.

twenty-nine female; 16 were Baptists; 15, Presbyterians; 10, Methodists; three, Episcopalians; two, Quakers; and one each members of a Community Church, Evangelical and Reformed, Lutheran, and United Brethren. They were asked six questions: (1) "What are some of the tensions which cause people to seek help from religion and the church?" (2) "What causes people to join church groups?" (3) "Why do people go to church?" (4) "What ends do people hope to realize through their religion?" (5) "What specific spiritual problems cause people to seek help from religion?" and (6) "What help do people hope to receive from the clergy of the church?" (p. 12)

The responses were separated into single thought units and were classified, first, on the basis of the dominant emotional state reflected; and second, upon the dominant area of concern. Sixty-two categories describing help sought through the church, religion and the clergy emerged from this analysis. Two matching items were developed for each of the 62 categories and the items arranged in an experimental scale with a five-point response system for checking.

One hundred completed forms of the scale were used to determine reliability and to carry out an item analysis. The coefficient of correlation of the total scores of the 100 subjects on the two forms was .84, with a standard error of .03. The validity of the scale was tested by use with ten jurors, "clergymen who had the highest qualifications for the ministry in terms of training." The scale was then presented to a graduate seminar in the School of Education of the University of Pennsylvania. After students had checked the scale, criticisms were given and minor revisions made in some of the items. A revised form was then administered to a group of 116 adults in the church of which the investigator was minister. The final form of the instrument contained two sections: biographical data

pertaining to the respondents and 67 attitude items, each arranged so that it might be checked on a five-point scale (very unlikely, unlikely, doubtful, likely, and very likely).[1]

Copies of the instrument were mailed to 470 persons selected by pastors of 22 churches of seven leading denominations in the Philadelphia area. Returns were received from a total of 287. The data were classified and tabulated by hand processes using Key-Sort cards. The distribution of total scores of the subjects in the sample showed a negative skew, indicating a pro-church bias.

Analyses of responses to the items in the scale were made, using Chi-square to study differences of responses of the groups within the sample. Significant differences were found between the means of the distributions of those who attended worship services regularly and those who attended less regularly and between the means of those who reported moderate satisfaction with the contribution of the church and religion and those who reported unqualified satisfaction.

The results indicated three important variables which condition the attitudes of adults toward the church. Those who indicated unqualified satisfaction with the contribution of the church and religion, those who attended worship services regularly, and those who were comparatively more mature in years were significantly more inclined toward acceptance of the positive statements of attitudes. Sex and interest in religion were found to be minor variables which indicated differences in the dimensions of the attitudes described in the scale. Women were more inclined to favor certain items than men, and those indicating intense interest in religion more than those indicating only partial interest.

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[1] "Appendix E, Attitude Scale B," Sadler, op. cit., pp. 279-82.

It was evident that persons in the sample depended upon the church, the resources of religion and the clergy for help during the crises of life. They accepted the attitude that one of the functions of the church and religion is to enable them to develop a philosophy of life. They held attitudes of expectation of realizing a better community and a better world through religion and the church. As a group, the adults who were more mature in years were more inclined to value the experience of corporate worship. They expected to find through the interpersonal relationships in the church a resource to assist them in cultivating greater skills in group relationships. They expected to receive help from the church in problems of family living. Those who had a significant relationship with the church held the attitude that religion and the church contribute toward forming or modifying the self.

Three basic roles of the pastor were accepted by adults in the sample. "First, there was a strong acceptance of his role as a leader of group worship, as a guide in scriptural interpretation, and as an administrator. There was strong acceptance also of his ministrations during crisis experiences. Second, there was general acceptance of the attitude that the clergyman is a person set apart. He is viewed in relation to the religious realities and life values which are associated with religion and as a person through whom such values are mediated. Third, there was considerably less acceptance of the clergy's role in denouncing evil and boldly proclaiming truth. Also, it was concluded that only when the exigencies of life press hard upon him is the individual inclined to seek assistance with crises in self and in interpersonal relationships." (p. 187)

Adults under 30 were comparatively less inclined than older persons to seek assistance from religion, the church and the clergy in meeting

such problems as guilt, or help in living in accord with conscience patterns.

The marked pro-church bias in the sample was revealed in the fact that 58 of the items on the attitude scale were accepted by more than 50 per cent of the sample, 49 by more than 75 per cent, 29 by more than 90 per cent and 13 by more than 95 per cent. The six items that secured more than 96 per cent acceptance, in descending rank order, were: first, "During a service of worship in your church you expect to find the minister helpful in two basic ways: you expect to gain a clearer understanding of the Scriptures and you want to be brought closer to God"; second, "You seek the church to strengthen belief and devotion in your life"; third, "During life's most difficult trials, you will count on the realizations and the help which religion and the church can give"; fourth, "In your church life you want from your minister his help to gain an adequate understanding of the Scriptures and religion"; fifth, "Through your life in the church you expect to find a change going on within yourself which will help you to live closer to God"; and sixth, "The experience of worship brings you a means of consecration and relief which is not found in other activities."

20. PROTESTANT CHURCH COUNSELING CENTERS

What is a church counseling center? How many such centers are there in the United States and where are they located? Under what auspices do they function? What type of counseling is practiced in these centers? What affiliations do they have with other agencies and other professional persons for consultation and referral?

Berkley Charles Hathorne[1] attempted to trace the historical evolution of church counseling centers, to ascertain the location and structure of the existing centers, to analyze and evaluate the practices of the centers, to recommend means for strengthening and extending the services of the present centers, and to establish principles which might facilitate the formation of future centers. For purposes of the study the term "church counseling center" was limited to those formally organized and functioning counseling centers or services sponsored by Protestant churches or those in which ordained Protestant clergymen served as counselors.

The locations of the church counseling centers were determined by corresponding with 114 leaders in the field in all of the states and the District of Columbia. These 114 individuals included professors of pastoral psychology, leaders of the national and state councils of churches, denominational leaders in this field and leaders of other interested agencies. Information gained from replies from these leaders indicated a list of 94 possible church counseling centers.

To secure information from these a preliminary structured questionnaire was designed and pre-tested through use as a guide in each of four visits to selected church counseling centers. From this pre-testing experience the structure of the questionnaire and the form of the questions were modified and improved. The revised instrument was a four-page, printed schedule containing questions concerning history, organization, function, administration, and self evaluation.[2]

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[1] Berkley Charles Hathorne, "A Critical Analysis of Protestant Church Counseling Centers." Boston University School of Theology, Th.D., 1960.

[2] "Pastoral Services Research Project 158: Information on Pastoral Counseling Centers," Hathorne, op. cit., pp. 21 ff.

Personal visits were made by the investigator to ten centers in Boston, Newton, Worcester, and Springfield, Massachusetts; New York City; Washington, D. C.; Columbus, Ohio; Chicago; and San Antonio, Texas. Copies of the printed schedule, together with a covering letter describing the study and soliciting the response of the center, were sent to the entire list of possible counseling centers with the exception of the ten visited. Replies were received from 72, a response of 76.6 per cent. Eleven of these reported that they did not have the type of "center" described. The remaining 61 centers were included in the study.

Hathorne traced the historical background of church counseling centers and lists the "primary causative factors," which he held to be (1) the birth of modern psychology and psychiatry, (2) the emergence of interest in the psychological study of religious phenomena, (3) the influence of psychology in the religious education movement, (4) the development of clinical training for the clergy, (5) the advent of pastoral psychology and pastoral counseling, and (6) the pioneering experimental counseling programs of several individual centers.

He then sketched the "historical antecedents," in both the Old and the New Testament periods, the early church, the Middle Ages, the Reformation, the Puritan age, and American Protestantism. The influence of the "new" psychology, modern psychiatry, religious psychology, progressive education movement, the growth of clinical training, and pastoral psychology and pastoral counseling were all considered as influencing the development of modern centers. Such experimental counseling programs as the Emmanuel Movement, the Washington Life Adjustment Center, and the work of selected individual churches in Boston, Washington, Saint Louis, and Chicago were briefly reviewed.

The data revealed that there are three main types of centers which may be distinguished according to the professions of the counselors: church counseling centers without clergy-counselors; inter-professional centers in which clergymen cooperate with members of other professions on inter-professional counseling staffs; and pastoral counseling centers in which the counseling is done solely by ordained clergymen. Some of these are sponsored by individual churches, others denominationally, others inter-denominationally, some privately, and some by institutions.

Sixty-one centers included in the study were located in 21 states and the District of Columbia. Practically all were in the larger urban communities, only three being in communities with less than 10,000 inhabitants. Fifty-four of the church counseling centers (88.6 per cent) were located in cities with a population of over 25,000 and 21 (34.5 per cent) were in principal cities with populations larger than 500,000.

Thirty-six of the 61 centers (59 per cent) included terms in their names that identified them as being church-related. Forty-one per cent had been organized under the auspices of a single church.

It is evident that the church counseling center is primarily a phenomenon of the last decade. Eighty per cent of the 61 centers were organized in the 1950's. Over half of them were not in existence five years preceding the time of the study.

There were 272 counselors, representing 11 different professions, serving in the 61 centers. Clergymen predominated with 174 counselors, or 64 per cent of the total. Social workers, clinical psychologists, and psychiatrists all had more than 20. These four professions accounted for 92.7 per cent of all the counselors. Six of the 61 centers function without clergy-counselors, 39 have clergy-counselors only, and the remaining 16 are inter-professional with clergy. Of the 272 counselors serving in the 61 counseling centers, most serve

part-time, working at the centers in addition to other employment.

The three major difficulties that most of the centers have faced are (1) establishing and maintaining a trained personnel, (2) adequate financial support, and (3) the educational and promotional task of interpreting the center to individuals, groups and the community.

Of the problems handled by these centers, marital difficulties predominate. "Not only are 37.4% of all cases classified as general marital; but if adultery, in-law trouble, inter-faith marriages, and separation are added; a total of 41 per cent are clearly marital problems. Many of the other types undoubtedly affect the marriage relationship too. Personal growth, family problems, alcoholism, fear-anxiety, sexual maladjustment, and parent-child problems are the next most prevalent difficulties listed by the twenty-six centers reporting complete data." (p. 216)

Hathorne summarizes his findings and conclusions in ten general statements, each of which is discussed in some detail: (1) "The church counseling centers have restored an historic tradition to the Church by meeting neglected needs." (2) "The church counseling centers provide help for many who would not otherwise get assistance." (3) "The church counseling centers perform a significant community service by functioning in part as a referral agency." (4) "The church counseling centers may aid in the prevention of more severe disturbances." (5) "The church counseling centers may provide unique opportunities for personal and spiritual growth." (6) "The church counseling centers have fostered inter-professional association and cooperation." (7) "The church counseling centers demonstrate another dimension of inter-denominational cooperation." (8) "The church counseling centers provide a clinical setting for advanced training in pastoral counseling." (9) "The church counseling centers provide a clinical laboratory for research."

(10) "The church counseling centers confront American Protestantism with the challenge to extend and expand the ministry of counseling." (pp. 253-63)

He recommended (1) encouragement of the organization of more church counseling centers, especially in smaller communities; (2) the organization of a National Association of Church Counseling Centers and Pastoral Counselors under the joint sponsorship of the National Association for the Institute of Pastoral Care and the Council for Clinical Training; and (3) an extensive program of research.

II. TOWARD UNDERSTANDING THE MINISTER

21. THE SELF-IMAGE OF THE MINISTER

How does the minister perceive himself and his role in the ministry? What are the typical functions which the minister performs today? What are some factors which bear upon his effectiveness as a minister?

Ralph Thomas Mirse[1] sought to discover and describe the self-image of the Methodist minister in Indiana and, using this image as background, to discover factors which bear upon the effective fulfillment of the roles of the minister in the local church. Self-image was defined as "that image developed through description and analysis, which the minister presents of himself and his role in the ministry." (p. 11)

The primary instrument for collecting data was a questionnaire, "Ministerial Resources Study."[2] This questionnaire consisted of 99 questions classified under eight categories: (1) background; (2) education; (3) call to the ministry; (4) ministerial record; (5) work load; (6) beliefs and attitudes; (7) recruitment for the ministry; and (8) "toward a more effective ministry." The questionnaire data were supplemented by personal interviews, conference records, and information from a previous study of the local church in Indiana.

Copies of the questionnaire were mailed to the total ministerial membership of the three Annual Conferences in the Indiana Area of the Methodist Church, a total of 967 ministers including pastors, supply ministers, student supplies, probationers, and other conference members in full connection.

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[1] Ralph Thomas Mirse, "The Self-Image of the Methodist Minister in Indiana." Boston University School of Theology, Th.D., 1962.

[2] "Appendix D, Ministerial Resources Study," Mirse, op. cit., pp. 344 ff.

Returns were received from 861, or .89 per cent.

Of the Methodist ministers in the Indiana Area at the time of the study, 93 per cent were high school graduates; 83.8 per cent, college graduates; and 65.1 per cent, graduates of both college and seminary. Additional graduate degrees were held by 10.7 per cent and 5.5 per cent had received honorary degrees. Approximately one half of the ministers were under 40 years of age. Most of them had had rural or small town backgrounds, 39.3 per cent having been born in the open country, while only 10.2 per cent had come from cities of over 100,000 population. The fathers of 30.8 per cent were farmers. Three-fourths had been reared in The Methodist Church. A little over half had joined the church between 10 and 14, while another fourth joined between 15 and 19. Over 60 per cent decided to enter the ministry between the ages of 15 and 24. Over 40 per cent had been influenced to enter the ministry by their pastors.

At the time of the study, 9.5 per cent of the ministers received annual salaries of $2,000 or less; 18.2 per cent between $2,001 and $3,500; 38.6 per cent between $3,501 and $5,000; and 17.9 per cent between $5,001 and $6,500.

The Methodist Discipline distinguishes five ministerial roles: (1) preacher-prophet, (2) priest, (3) pastor, (4) educator, and (5) administrator. More than 50 per cent of Indiana's Methodist ministers ranked "pastor" first; "preacher-prophet" second; "priest" third; and "administrator" last. Additional types of services rendered by these ministers included helping to find housing, helping to find work, giving family and marital guidance, working with juvenile delinquents, working with alcoholics, interracial friction, working with social reform groups, assisting needy and destitute families, and directing recreation.

Among these ministers there were broad differences of theological belief, though most of them were "well within the current stream of Methodist theological thought. In most areas of theological thought, . . . they identify themselves as being moderate conservatives to moderate liberals. Extreme positions are avoided by the vast majority." (p. 231) Ministers were found to view themselves as more liberal both in matters of social change and in theology than were their respective laymen.

Methodist ministers of Indiana see their relationship to the church in terms of four major goals: "(1) to win people to Christ and the church; (2) to build a church; (3) to bring in the Kingdom; and (4) to serve the church and the people of the church." (pp. 276-77) In a majority of cases the major emphasis is on "building the church" in terms of material success.

Among the factors which were regarded as bearing upon the effectiveness of the ministry were educational background, social background, church background, motivation, commitment, desire for approval, restlessness, study habits, personal appearance and personal habits, adaptability, theory of the church, and ability.

The "ideal type" of Methodist minister as revealed in the data would have most of the following characteristics: reared in the Methodist church; had parents who attended church regularly; was a good student in school and a regular attendant at church; joined the church in early life; attended a Methodist college; graduated from a Methodist seminary; had association with a competent minister; views the ministry as an opportunity for life service; has an "other-directed" commitment; freedom from extreme restlessness; a wife not employed outside the home; good study habits; unwillingness to compromise for the sake of approval; understanding and appreciation of the functional roles of the minister; proper distribution of time among the

pastoral roles; a typical work week of between 50 and 62 hours; availability to those in the community who need help; neat in appearance; ability to judge his own competence in a realistic way; has an adequate "theory of the church"; and is loyal to the doctrines and policy of his own church, to his people and to his fellow ministers. (pp. 309-14)

22. FACTORS INFLUENCING THE SELF-IMAGE OF THE MINISTER

Are variations in the professional self-image of the Protestant minister correlated with variations in the parish environment, organizational complexity of the institution, and such personal characteristics as age and occupational mobility? Does the greatest amount of variation in the professional behavior-image occur between rural and urban parish environments?

Beryl Blake Maurer[1] sought to contribute to a better understanding of factors influencing the professional behavior of ministers by determining and comparing the degrees of association of selected environmental, institutional, and personal factors with the professional behavior-image of Protestant parish ministers.

"The study was theoretically conceived in terms of field theory: behavior is a function of the field as perceived by the individual. The field as perceived by the individual consists of the individual's perception of his external or objective environment, and his perception of his relations to that environment. The perceived field thus comprises the totality of co-existing forces which determine the behavior of an individual at any given moment." (p. 194)

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[1] Beryl Blake Maurer, "A Study of Selected Factors Associated with the Professional Behavior-Image of Protestant Parish Ministers." The Pennsylvania State University, Ph.D., 1959.

The major factors making up the minister's objective field, designated as the independent variables, were the church, the parish environment, and the minister himself. The minister's professional behavior-image, designated by the dependent variable, was composed of five sub-patterns of behavior: professional self-image, practitioner role-image, image of church, image of community, and image of society.

Two hypotheses guided the study: (1) there are significant differences in the professional behavior-image of Protestant parish ministers associated with selected parish environmental, institutional, and personal variables; and (2) there are significant differences between the degree of variation and the professional behavior-image associated with rural-urban, and that associated with other selected parish environmental, institutional, and personal variables.

The sample consisted of the rural and urban panels of the Russell Sage research project, "Training for the Ministry," who had been nominated through the cooperative efforts of the Urban and Rural Church departments of the National Council of Churches of Christ and officials of 22 Protestant denominations. Of the 1,044 nominated, 691 (66.2 per cent) returned usable questionnaires, 345 of these rural and 346 urban. A supplementary questionnaire in the form of a one-day diary was sent to the 691 informants, of whom 480 (69.5 per cent) returned usable records. The samples were then standardized on the basis of education, active service in the parish ministry, and rural or urban location of the parish.

The instrument for collecting data was a two-part questionnaire, containing 62 questions, 23 structured-type dealing with background data and 39 unstructured open-end-type designed for depth probing. The instrument had been pre-tested on a group of Union Theological Seminary alumni.

A three-man team with training and experience in the parish ministry and the social sciences worked together in establishing categories, constructing codes, and supervising coding for the open-end questions. All of the data were then sorted, counted, and tabulated on a question-by-question basis for each of the seven independent variables, using the McBee Keysort. Three non-parametric techniques were used for statistical analysis: (1) the Coefficient of Contingency,[1] (2) The Wilkerson Adaptation of the Binomial Test,[2] and (3) The Wilcoxon Matched-Pairs Signed Ranks Test.[3]

Significant differences in the professional behavior-image of the ministers included in the study were found to be related with factors in the parish environment (rural-urban, metropolitan-nonmetropolitan, and region); with the organizational complexity of the institution; and with the personal factors of age and occupational mobility. No significant difference in the professional behavior-image was found associated with the per-capita-giving institutional factor.

Ministers serving rural and urban churches differed in their view of the work of the parish minister. Those serving churches in metropolitan and nonmetropolitan areas likewise differed in their view of the work of the minister. Ministers serving churches in the South differed from

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[1] Frank A. Pearson and Kenneth R. Bennett, Statistical Methods (New York: John Wiley and Sons, 1951), pp. 387-99; Thomas Carson McCormick, Elementary Social Statistics (New York: McGraw-Hill Book Co., 1941), pp. 203-08; and Charles C. Peters and Walter R. Van Voorhis, Statistical Procedures and Their Mathematical Bases (State College, Pennsylvania: The Pennsylvania State College, 1935), p. 295.

[2] Bryan Wilkerson, "A Statistical Consideration in Psychological Research," Psychological Bulletin, 48:158, March, 1951.

[3] Sidney Siegel, Nonparametric Statistics for the Behavioral Sciences (New York: McGraw-Hill Book Co., 1956), pp. 75-83.

ministers serving churches elsewhere in the country. Ministers serving larger churches displayed much in common with those serving churches in urban and metropolitan areas, while ministers serving smaller churches had much in common with those serving churches located in rural and nonmetropolitan areas. Those serving churches of a higher level of per-capita-giving differed in their view from those serving congregations of a lower level. Younger ministers differed from older ministers. Ministers with a higher occupational mobility index (more stable) differed in their views from ministers with a lower occupational mobility index (less stable).

The relationship of the selected environmental, institutional and personal factors with the minister's professional behavior-image varied inversely with the degree of institutionalization. Highly institutionalized areas were characterized by a much higher degree of homogeneity of professional behavior than were areas of more limited institutionalization.

Maurer concludes: "The results of the study indicate the desirability of a re-examination of the position which seeks to build church programs and practice around the traditional rural-urban dichotomy. . . . The present division is an arbitrary one which has limited value in modern society. Both the rural and the urban church face a number of common problems; problems which can be met most effectively by united effort. This fact tends to be minimized by the artificial administrative walls separating the rural and urban church departments." (p. 205)

23. IMAGES OF THE MINISTER IN MODERN FICTION

What insight can be gained regarding the life and work of the modern minister from the study of modern American novels? How are the ministers who are characterized in these novels related to the concept of "lostness"

which allegedly was characteristic of the generation of Americans during the second quarter of the twentieth century?

Walter Earnest Mueller[1] made an analysis of 50 American novels published between 1927 and 1958, in order to discover the role of the Protestant minister as reflected in these novels. He begins his report with the observation, "The concept of 'lostness' is common both in modern fiction and in theological writings about the real-life religious situation. Novels about the lost generation and by authors considered to be members of that generation are among the most famous works of the decade after World War I. How ministers who are characters in novels are related to this concept of lostness is the subject of this study." (p. 1)

The focus upon lostness was determined after noting that four of the most famous works dealing with the Protestant minister between 1925 and 1929 center upon the idea of lostness. These were Thomas Wolfe's Look Homeward, Angel; Ernest Hemingway's Farewell to Arms; William Faulkner's The Sound and the Fury; and F. Scott Fitzgerald's The Great Gatsby. Mueller felt that the lostness of ministers in these novels reflects an aspect of the real-life ministry and calls attention to Richard Niebuhr's discussion of the present perplexity among ministers regarding the purposes of the church and its ministry.[2]

Lostness among ministers, thinks Mueller, is but one manifestation of the tension and unrest which is "probably typical of the permanent nature of the church and especially of Protestantism." (p. 8) It is but one

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[1] Walter Earnest Mueller, "Protestant Ministers in Modern American Novels, 1927-1958: The Search for a Role." University of Nebraska, Ph.D., 1961.

[2] H. Richard Niebuhr, The Purpose of the Church and its Ministry (New York, 1956).

manifestation of the spirit of searching and as such belongs to the normal state of the Protestant minister.

In tracing the historical background for his study, Mueller examines certain factors which he feels have contributed to lostness, including the influence of the Sixteenth Century Reformers, particularly Calvin and Luther; the impact of rationalism, with its challenge to orthodox conceptions of Biblical inspiration; the rise of separatist groups; naturalistic philosophy, with its challenge to supernaturalism; and the Social Gospel and other manifestations of liberal theology.

As a "Prologue to Lostness," Mueller examines selected earlier novels, including Hawthorne's The Scarlet Letter; Harriet Beecher Stowe's The Minister's Wooing; Margaret Deland's John Ward, Preacher; Harold Frederic's The Damnation of Theron Ware; Harold Bell Wright's The Calling of Dan Matthews; and Winston Churchill's The Inside of the Cup. These contain "increasing storm warnings of the coming confusion . . . about ministers which appeared before 1927 and which form an overture to set the mood for Sinclair Lewis's opening line: 'Elmer Gantry was drunk.'" (p. 68)

The study proper consists of an analysis of 39 principal novels beginning with Elmer Gantry (1927) and extending to Peter DeVries' The Mackerel Plaza, published in 1958. These are analyzed in terms of (1) "The Signs of Lostness in Ministers"; (2) "The Nature of Lostness: Separations and External Levelings"; (3) "The Place of the Physical in Religious Novels, I: Pleasure, Beauty, and Morality"; (4) "The Place of the Physical in Religion, II: Physicians and Humanitarians"; and (5) "The Pursuit of Wholeness."

Along with analyses of the novels under review use is made of history and selected theological writings in an attempt to discover the nature of

"lostness," the reasons for this problem as manifested in history and theology, and suggestions for resolution of the dilemmas faced by the modern minister. A distinction is made between the minister who is aware of his lostness and the one who is stolidly unaware of it. Some ministers manifest little awareness of their lostness, even though their ministries are ineffective, but maintain an assurance based on well-learned rituals, on verbal propositions, or on romantic symbols unrelated to physical reality. Other ministers, however, feel great concern and experiment with various methods of resolving uncertainty.

Mueller concludes that the root of lostness is the inability of ministers to make wholeness out of the elements of ideality, symbols and sensory reality. They vaguely sense the fragmentation of their world and make largely unconscious attempts to combine all the elements of their experience into a common and integrated pattern. In attempting to reduce God, ideality, symbols, rituals, and everyday reality to one common level, they tend to substitute "sameness" for "oneness." Although Mueller cannot see during the short span of 30 years represented in his sources any clear tendency or new one-directional trend, he devotes his final chapter to "The Pursuit of Wholeness," and signs of an emerging synthesis. "Is it possible," he inquires, "that while Marxist communism has put its faith in a Hegelian synthesis embodied in Russian Communism, a potentially more magnificent synthesis lies before, and within reach of, Christianity?" (p. 449)

Among the evidences of a groping toward wholeness which he finds in his sources are the efforts of both ministers and non-ministers to erase artifical distinctions between the minister and other people; indications of a new interest in idealism; attempts to do away with verbal symbols and to substitute action in the elimination of loneliness and in the quest for

belonging; the stress upon the central importance of faith in man's potential to be redeemed; the discovery that a small isolated world is intolerable because of man's necessity to live in a larger world; and, apparently, an increasing recognition of the interdependence of ideality and reality and of the need for some way of fusing them into some totality.

Just as Elmer Gantry was referred to as the "encyclopedia of lostness in the ministry," Mary O'Hara's The Son of Adam Wingate was discussed as the "encyclopedia of wholeness." Several incidents from the latter are used to illustrate the pursuit of wholeness which, for man, is always relative.

24. IMAGES OF CLERGYMEN IN AMERICAN MOVIES

What image of the Protestant clergyman is portrayed in American motion pictures? How is the clergyman presented as a person? What are his relations to his family and to other persons in the community? What conceptions of the ministerial task are presented? What theology is implied?

James William Worden[1] reviewed synopsis sheets indicating the characters portrayed in 2,700 feature films in the files of the Motion Picture Association of America and found that during the 10 years, 1951 through 1960, a total of 244 motion pictures had been produced in which a Protestant minister or church worker was portrayed. He made an analysis of these films in an effort to discover the "image" of the minister reflected in them.

A "Content Analysis Schedule" was developed from a survey of literature on the Protestant ministry and from existing content schedules used in

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[1] James William Worden, "The Portrayal of the Protestant Minister in American Motion Pictures, 1951-1960, and Its Implications for the Church Today." Boston University, Ph.D., 1962.

motion picture research. The schedule consisted of 22 pages and was divided into six sections: (1) the setting of the ministerial portrayal; (2) the minister as a person; (3) the minister and his family; (4) the minister and his task; (5) the minister's social relations; and (6) the minister's theology.[1] The ministerial portrayals were subjected to analysis by use of this schedule. The findings were tested for reliability by having two other trained raters view ten of the films and analyze them on the basis of the schedule. The results indicated a 62 per cent agreement on all the items.

The place or setting of major action in which movie ministers were portrayed was the small town or rural area. Approximately 60 per cent of the films were presented in such settings while only about 14 per cent were in big city, metropolitan and industrial areas. Nearly half were outside their normal class structure (e.g., Westerns). About one fifth were in upper middle class or professional settings; 12.3 per cent in luxurious or wealthy settings; 12.3 per cent in average white collar homes, offices or business establishments; and 10.8 per cent in lower or working class settings. The periods of time portrayed were the distant past or beyond the life-time of most viewers, 44.6 per cent; the recent past, 16.9 per cent; and the present, 36.9 per cent.

Middle-aged adults predominated with 35.8 per cent, followed in order by old age (24.3 per cent), and young adults (21.4 per cent). Nearly three-fourths were mesomorphs and a large majority wore clerical collars and dark suits or ministerial garb of the period. Nine out of 10 were American citizens and most of the remaining 10 per cent, British.

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[1] "Appendix D," Worden, op. cit., pp. 350-71.

Among the leisure-time activities of the movie minister, courting stood out as most prominent (18.1 per cent) with six other categories ranking equally (9.1 per cent): mass media; cultural activity (concerts, theaters, museums); physical exercise and sports; entertaining friends and relatives and visiting; drinking, smoking and dancing; and travel. Family recreation rated last with 4.6 per cent.

Among the non-ministerial skills, building, fixing, and repairing came first; followed by physical-athletic (17.3 per cent), and domestic (cooking, baby-sitting) with 13 per cent.

Among the types of aggressive action portrayed, fist fighting, choking and wrestling were most frequent, followed by strong verbal rebuke and heated argument. The causes of aggression were, first, "sin in others" (42.4 per cent); and protection of others (30.2 per cent). Aggression was most frequently directed toward members of the minister's own congregation (30.3 per cent); next toward some out-group such as a foreign army (27.3 per cent), and individual moral aggressors outside family and congregation (21.2 per cent).

One out of four of the ministers was single, one out of five married, and one out of ten widowed. None was divorced or separated.

Two-thirds of the ministers occupied the same socio-economic status as their parents, while the other third had moved up. None had moved down. One out of three had a close, warm, loving relationship with his parents while one out of six expressed overt hostility.

Most of the ministers' wives were about the same age as their husbands, though one out of four was younger. In about one-fourth of the ministerial couples differing interests resulted in strained relationships within the marriage partnership. Husbands made most of the decisions about twice as

often as did the wives. Sixty per cent of the ministers were pictured as having close, warm and loving relationships with their children, while 20 per cent expressed hostility. Slightly over half of the children were positive in their attitudes toward their fathers, while one out of five showed hostility. Sixty per cent of the ministers' children were positive in their attitude toward the ministry, while 13 per cent were hostile; 53.3 per cent were positive in their attitudes toward religion, 13.3 per cent were indifferent and 6.7 per cent were hostile.

In the judgmental aspects of their behavior, a majority (58.1 per cent) were portrayed as cautious and as weighing evidence, though a large percentage (32.6 per cent) condemned quickly without much evidence.

Episcopalians predominated in their denominational association (55.6 per cent) with Presbyterians and Methodists completing the rest in equal proportions (22.2 per cent in each case).

Among the motivations for entering the ministry, strong influence from people, parents, friends and church stood out above all the rest, with three others in about equal proportion: to meet personal needs, self-fulfillment and peace of mind; desire to witness and spread the Gospel; and to help right social and moral ills. Among the major goals of life the most prominent was "being genuinely concerned about other people" (28.6 per cent), followed by "serving the community of which one is a part" (21.4 per cent) and by "devotion to God, doing God's will" (8.9 per cent). "Enjoying life to the full" and "making a place for oneself in the world" came low on the list, with 5.4 per cent in each instance. Among the barriers to reaching life's goals, the most prominent were "other people acting as individuals, personal trickery, deceit, hatred, jealousy, rivalry, and ignorance" (44.2 per cent).

The major practitioner roles played by the ministers in descending order were preacher, priest, pastor (visitor), community leader, pastor (counselor), and administrator.

Among the occasions for ministerial counseling, moral problems (sin, trouble with the law) stood out above all others (35.1 per cent), followed by illness and sorrow. Ministers tended to counsel by "strong directives" (59.5 per cent) and "mild suggestion" (27.0 per cent).

The content of sermons was usually moralistic and somewhat irrelevant to current issues. God was usually pictured as on the minister's side with the "out-group" as evil. Salvation consisted of abstaining from bad acts and conforming to the standard of conduct exemplified by the minister. The object of faith was vague but supposedly connected with salvation. Current social issues were ignored, such as family breakdowns and racial tensions.

Two sterotypes are portrayed in these films which would tend to make the vocation of the ministry of little appeal to young people: one, that the young minister is either awkward or inept; and second, that ministers are ambitious "climbers." His typical message is "Stop what you are doing wrong and become as I am, or at least as I say." (p. 198)

25. ROLE EXPECTATIONS FOR MINISTERS

What is a minister expected to do? How are his "role expectations" affected by the type of situation in which a minister functions? How do these expectations differ between the minister and members of his congregation?

Jeff Griffith Johnson[1] described and analyzed the role expectations for ministers belonging to the Southern California District of the Lutheran

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[1] Jeff Griffith Johnson, "An Analysis and Description of Role Expectations for Ministers of the Southern California District of the Lutheran Church -- Missouri Synod." University of Southern California, Ph.D., 1961.

Church -- Missouri Synod. "Role expectations are socially defined rights and obligations incumbent upon the occupant of a particular position. An expectation expresses that which one individual should do and what another individual should receive." (p. 13)

The Southern California District of the Lutheran Church -- Missouri Synod contained at the time of the study some 108 congregations having communicant memberships of 100 or more. These were stratified on the basis of size and age of the congregation. The congregations were then divided into three equal groups -- large, medium, and small; and three congregations from each of the different groups were selected for the sample. Ministers, teachers, and lay leaders were selected randomly on the basis of the size of the congregation to which they belonged.

The data were gathered by means of a questionnaire[1] consisting of four sections: (1) personal data, including sex, age, marital status, length of membership in the church, and official position in the church; (2) division of responsibility between the minister and members of the congregation; (3) the minister's obligation to engage in specified activities; and (4) the types of skills needed by a minister in order to perform specified activities.

Fifty-four ministers, 54 lay leaders and 104 parochial school teachers filled out the questionnaire, all in the presence of the investigator. A copy of the questionnaire was mailed to each communicant member 20 years of age or older of small- and medium-sized congregations. One was sent to 200 randomly selected communicant members of each of the three large congregations. Forty-four per cent of the mailed questionnaires were returned, a total of 798.

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[1] "Appendix A, Questionnaire," Johnson, op. cit., pp. 189-97.

Respondents were asked to check each of the items in Section II, "Division of Responsibility Between Minister and Members of the Congregation," on a five-point scale: (1) entirely the minister's responsibility, (2) largely the minister's responsibility, (3) responsibility equally divided between minister and congregation, (4) largely the congregation's responsibility, and (5) entirely the congregation's responsibility. Section III, "The Minister's Obligation to Engage in Specified Activities," was checked also on a scale: (1) must, (2) preferably should, (3) may or may not, (4) preferably should not, and (5) must not.

In treating the data, responses made in Columns 1 and 2 in each instance were combined as were responses in Columns 4 and 5, thus resulting in three categories. The criterion of agreement within a group concerning the assignment of responsibility and the type of expected obligation was 51 per cent of the group's responses within one of the resulting three categories. The criterion of disagreement was a minimum of 70 per cent of the responses in two of the three categories, with less than a 10 per cent difference in the number of responses between the two categories.

The description and analysis of the findings were presented in two sets: (1) "macroscopic," in which the members of the sample were treated as an undifferentiated group and the resultant descriptions yielded a generalized image of the minister's role; and (2) "microscopic," in which the description and analysis were made in terms of the manner in which five groups of "position incumbents" who belonged to congregations of differing size defined the assignment of responsibility and the obligation a minister has to engage in specific activities.[1]

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[1] "Macroscopic" and "microscopic" findings are summarized in Johnson, op. cit., pp. 163-69.

The data revealed that the sample as a whole assigned to the minister responsibility for the major tasks of conducting congregational worship services, handling relations between the District and the congregation, and supervising the educational program of the congregation. The minister was thought to have a prescribed obligation to engage in activities in which he serves as a worship leader, religious teacher, counselor, and group worker within the congregation.

Congregational members were expected to handle more of the major tasks of the church than was the minister. The following responsibilities were assigned to members of the congregation: drawing up the church budget, supervising the maintenance of the church plant, recommending the hiring of and salary increases for church employees. The sample indicated disagreement with respect to drawing up plans for a new church or school building, the formulation of the church program, and responsibility for the formation of new special interest groups. There was no agreement with respect to who should initiate disciplinary action against church members and who should supervise special interest groups within the congregation.

Ministers serving large congregations were assigned fewer responsibilities than those serving medium and small congregations. As the congregation grew in size, the minister was expected to handle fewer of the congregation's major tasks.

There was evidence that members of the sample had a stereotyped opinion about the type of obligation a minister has to engage in specific activities.[1] The analysis suggested that while ministers serving congrega-

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[1] Appendix B, "Specific Activities Grouped According to the Similarity of the Nature of the Activities," arranges these activities in seven categories: worship, teaching, group work, interpersonal activities, non-congregationally directed activities, activities which imply or involve the exercise of authority, and routine non-pastoral activities. (Johnson, op. cit., pp. 199-200).

tions of widely differing sizes may be expected to engage in the same specific activities, the recipients of his action may attach different meanings to the action. The study indicated "that while a group of role definers may have a widespread set of commonly accepted norms for a given role, subgroups of position incumbents within the larger group vary in specifying some of these norms and vary in defining different parts of the role." (p. 172)

Johnson suggested four areas for further study: (1) specification of who should have responsibility for formulating the overall church program; (2) the locus of responsibility for forming and supervising special interest groups within the congregation; (3) the question of authority within the congregation; and (4) analysis of the relationship between doctrinal goals and the specification of role expectations for the minister.

26. MINISTERS' SELF CONCEPTS AND OCCUPATIONAL STEREOTYPES

Is there within a particular social setting a set of attitudes or occupational stereotypes associated with the ministry which is held in common by persons significantly related to that profession? Is a minister's attitude toward self related in particular ways to the stereotypes associated with his profession?

John Seedoff Kendall[1] studied the relationships between self concept and occupational stereotype in three groups associated with the Augustana Lutheran Church: 250 parish pastors chosen at random from a total list of

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[1] John Seedoff Kendall, "The Concept of the Minister -- A Study of Certain Relationships Between Occupational Stereotype, Self Concept and Selected Variables." University of Minnesota, Ph.D., 1959.

980, the total number (164) of resident students at the Augustana Lutheran Seminary, and a stratified random sample of 250 laymen selected from the 1,229 churches in the denomination.

The basic instrument for collecting data was an Adjective Checklist adapted from a list prepared by Raymond B. Cattell.[1] After eliminating from Cattell's list the trait adjectives which would be unfamiliar to non-psychologically oriented individuals and which dealt with highly specific abilities, and checking the list against word lists developed by Thorndike and Lorge,[2] a list of 120 descriptive words was used as the adjective checklist for the investigation. The same checklist was issued in two forms: (1) "A Typical Minister" and (2) "Self Description."[3] On the lists the respondent was asked to check "yes" or "no" indicating whether in his judgment each of the descriptive adjectives applied to the typical minister and to himself.

By handling the two checklists in various ways three indices were developed for studying the relationships involving self concept, occupational stereotype, and selected variables. These were: (1) measure of identification, indicating the degree to which the respondent was willing to describe himself and the typical minister in the same manner; (2) measure of conformity, indicating the extent to which an individual's self concept conformed to the ministerial stereotype held by his particular group; and (3) measure of similarity, indicating the extent of agreement between the individual's concept of the typical minister and the ministerial stereotype held by his group.

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[1] Raymond B. Cattell, Description and Measurement of Personality (Yonkers-on-the-Hudson, New York: World Book Company, 1946).

[2] E. L. Thorndike and Irving Lorge, The Teacher's Wordbook of 30,000 Words (New York: Columbia University, 1944).

[3] "The Typical Minister" and "Self Description" checklist, Kendall, op. cit., pp. 140-41. (Each three typewritten pages.)

In addition to the Adjective Checklist, personal information forms were developed for the three samples containing specific information pertinent to each of the three groups.

The data were collected in person from the seminary group and through mail solicitation from the pastors and laymen. Usable data were gathered "from at least 84 percent of the individuals comprising the various samples, with some returns running as high as 99 per cent." (p. 76)

The following methods of analysis of the data were used: (1) item analysis of the adjective checklists, to evaluate the relationship between the occupational stereotypes of the three groups; (2) analysis of variance, to evaluate certain relationships involving the measures of identification, similarity, and conformity; and (3) use of the reciprocal averages technique and the "Univac 1103" digital computer in the quantification and analysis of data obtained through the adjective checklists.

Closest agreement in the response of patterns on the "typical minister" checklists was found to exist between the pastors and seminarians, a significant difference being found on only six items, with none of the differences reaching the criterion level of 20 per cent. Less agreement was found between pastors and laymen. Twenty-six of the items studied showed a significant difference in the response patterns of these two groups. Since the majority of the items did not differentiate between the groups, and since exceedingly high inter-correlations were found when the three groups were studied on the basis of their reciprocal average weights associated with their respective response patterns, it was concluded that there is relatively little difference between the ministerial stereotypes of the three groups studied.

The difference between the mean identification scores of seminarians and parish pastors was significant at the .01 level, which suggests a closer identification with the profession on the part of parish pastors. No significant difference was found between the mean conformity scores of seminarians and parish pastors, though there was a significant relationship between "degree of conformity" and the number of years served in the parish ministry by pastors. Parish pastors seemed to have a somewhat greater tendency to see themselves as "typical ministers" than did the seminarians. This suggests that as a man moves from the training period into the active ministry there tends to be a closer relationship between his self concept and his personal stereotype of the minister.

The relationship between the stereotype held by the individual seminary student and the stereotype held by his group became closer the longer he remained in the seminary, which would seem to suggest that the group has some influence in molding the stereotype of the individual student.

27. CONTRASTING VALUE ORIENTATIONS AMONG CLERGYMEN

If one has dependable information about the type of personality of a given clergyman, can he make reliable predictions about his ideology and behavior? Will an "authoritarian" clergyman differ essentially in the organization of his opinions, attitudes and values and in his behavior from the reactions and behavior of a "humanist"?

Louise Miller Kanter[1] made an analytical and comparative study of the value orientations, religious ideology, and conceptions of ethical

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[1] Louise Miller Kanter, "Modes of Orientation Among Protestant Clergymen: Authoritarianism and Humanism." University of Nebraska, Ph.D., 1955.

behavior held by 40 Protestant clergymen selected at random from a total of 90 clergymen in a midwestern city of 100,000 persons, a university town in which there were no large ethnic groups, although there were small sub-communities of Negroes, Germans and Scandinavians. Four of these clergymen were associated with the Christian Church; two were Presbyterians; three Baptists; four Methodists; three Episcopalians; three Evangelicals; two Nazarenes; seven Lutherans; three Congregationalists; and eight "miscellaneous." "While these 40 ministers reflected the denominational distribution of ministers in the community, no claim is made that this sample is sufficiently large or representative to permit generalizations about ministers in other sections of the country, or even in comparable communities." (p. 18)

Identification of "authoritarian" and "humanistic" personality types was determined by use of the F Scale developed by Frenkel-Brunswik and others.[1] The variables which make up this scale are conventionalism, authoritarian submission, authoritarian aggression, anti-intraception, superstition and stereotypy, power and "toughness," destructiveness and cynicism, projectivity, and sex.[2]

A second source of data was personal interviews with each of the ministers for the purpose of obtaining background information, ascertaining the functions which each performed and the importance attached to these functions, and determining attitudes about counseling and psychotherapy. Four projective questions were developed to probe feelings about the counseling situation, specify the techniques used in counseling, and uncover attitudes involving ethical considerations in the problems. These

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[1] T. W. Adorno, E. Frenkel-Brunswik, D. J. Levinson, and R. N. Sanford, The Authoritarian Personality (New York: Harper and Brothers, 1950).

[2] Brief definitions of these variables are given by Kanter, op. cit., pp. 13-14.

questions dealt with the problem of authority in parent-child relationships, sex, self-love vs. other-love, and guilt. In each of these cases a typical problem was briefly described and the interviewee was asked how he would handle the problem.

An examination was made also of three sermons picked at random over the most recent one-year period from each of the participating clergymen, for the purpose of securing information regarding his theistic ideology and his attitudes in the area of ethics.

The general method of analysis was qualitative. "No attempt was made to determine the degree of statistical relationship among personality, ideology, and behavior. It was felt that, given the nature of the 'measuring' tools, quantification would hamper the meaningfulness of the study. It was felt that more promising 'leads' about the nature of the clergymen could be obtained by the qualitative approach." (p. 18)

The findings of the study demonstrated conclusively that the ministers investigated could be distinguished on the basis of authoritarian and humanistic modes of orientation. On the basis of the findings the humanistic orientation contained the following characteristics: <u>ideological</u> -- God is significant in terms of the effects of the man-God relationship; God is oriented to the world, rather than man oriented to God; emphasis is not so much on determining what is right and wrong as upon development of the self in such a way that man can fulfill himself; <u>behavioral</u> -- concerned with helping people and with being an effective "helper"; attention directed toward the person's temporal rather than his spiritual problems; interest in counseling and psychology in order to increase effectiveness; concern about spiritual well being of people but this regarded as something which cannot be effectively achieved if a person is emotionally disturbed (an emotionally sick person will have a sick religion).

The authoritarian mode of orientation, in contrast, contained the following characteristics: ideological -- God is regarded as all powerful; man is nothing and can do nothing without God; God is to be worshipped; and the more man humbles himself before God, the more assurance he can have that he will "get" from God; sees right and wrong in terms of a God-given code in which lie the rules by which man must govern himself; by acting in accord with the rules man will gain God's favor and be rewarded; behavioral -- only concerned with getting people "right with God"; sees his role as attending to the spiritual needs of persons; there is a God-given technique for attaining spiritual well being; as a man of God, he must see that ritualistic formulas are attended to by the people under his charge, for without these man cannot know God and is lost; since he must enforce God's code on earth, he becomes primarily a judge, his chief concern with human behavior being to see that it conforms to the code; since he regards all answers as being provided within a religious framework, he is suspicious of other approaches such as that of psychology.

Kanter suggests as problems for further study the relationship between traditionalism and authoritarianism; the situational pressures which tend to channel the expression of a minister's personal beliefs; strains which the minister experiences in the performance of the different roles associated with his position; and motivational variations among ministers. "For instance, this study points to the fact that the ministry serves the authoritarian's need for ego enhancement (lust for power), while the humanistist tends to be motivated by a more genuine concern for others. What other motivations are operative?" (p. 96)

28. ATTITUDES OF MINISTERS AND LAYMEN ON SOCIAL ISSUES

Are ministers typically more progressive in regard to social issues than the local lay leadership of their respective parishes? What is the relationship to social attitudes of such variables as age, socio-economic position, place of residence, length of membership in the church, education, source of income, political affiliation, and social mobility?

Robert Lane Brown[1] compared the degrees of progressivism and conservatism with respect to selected social issues on the part of ministers and chairmen of the boards of deacons of the churches of the Washington Baptist Convention for the purpose of determining divergence and/or convergence of attitudes. The null hypothesis tested was: "there is no difference in attitudes of ministers and the lay officers on selected social issues." (p. 1)

"Attitudes" was defined as "tendencies to act toward or against certain objects as observed in the verbalized responses to the items in the attitudinal questionnaire." (p. 3) "Social issues" were categories derived from resolutions presented before the Washington Baptist Convention. "Progressivism is the desire for improvement or reform in government, business, religion, social life, education or other areas of life; . . . Conservatism relates to the desire for maintaining things as they are or even returning to some practices or principles of the past." (pp. 6-7)

Data for the study were gathered by means of a set of questions asked in face-to-face interviews. In constructing the schedule the investigator

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[1] Robert Lane Brown, "Attitudes of Ministers and Lay Leaders of the American Baptist Convention of the State of Washington on Selected Social Issues." University of Southern California, Ph.D., 1962.

collected attitude statements, following the Likert technique,[1] from previous questionnaires, books, journal articles, doctoral dissertations, and Minutes of the Annual Meetings of the Washington and the Western Washington Baptist Conventions. The resulting 112 statements were pretested with 97 students in classes at Central Washington College of Education in Ellensburg, Washington.[2] A revised list of 35 statements resulting from this pre-test, four each in eight areas of social issues plus two general and one miscellaneous item, were tested for reliability (test, re-test) with a resulting Pearsonian product-moment correlation of .844.

Applying Guttman's methods of analysis,[3] the attitude statements that proved scaleable were resolved into seven social issues: liquor traffic, social welfare, likelihood of war, church-state relations, law enforcement, overseas relief, and intercultural relations.[4]

A total of 128 persons (67 ministers and 61 deacon chairmen) were interviewed in person using an Interview Schedule as a guide. The schedule consisted of two parts: (1) a series of attitude statements with five response positions each and (2) general information items, including such

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[1] For discussion of the Likert technique, see Leonard W. Ferguson, "A Study of the Likert Technique of Attitude Scale Construction," Journal of Social Psychology, 13:51-57 (February, 1941); and "The Requirements of an Adequate Attitude Scale," Psychological Bulletin, 36:665-73 (October, 1939); H. H. Remmers, Introduction to Opinion and Attitude Measurement (New York: Harper and Brothers, 1954).

[2] Questionnaire, "Attitudes of Ministers and Lay Leaders of the American Baptist Convention of the State of Washington on Selected Social Issues," Brown, op. cit., pp. 267-74.

[3] For discussion of the Guttman technique, see Louis Guttman, "The Cornell Technique for Scale and Intensity Analysis," Educational and Psychological Measurement, 7:247-79 (1947); and "Intensity and a Zero Point for Attitude Analysis," American Sociological Review, 12:57-67 (February, 1947).

[4] "Appendix C, Attitude Statements, By Attitude Area Usable for Measurements of Respondents, Resulting from Guttman Analysis Techniques," Brown, op. cit., pp. 275-77.

variables as place of residence, age, education, race, occupation, income, political affiliation, military service, union affiliation, size of church and community, social mobility, and amount and kind of church participation. The several variables were each compared with the seven social issue Guttman scores for significance at the .05 level, using Chi-square.

The data revealed that there was no significant differences in attitude between ministers and deacon chairmen in regard to two issues, liquor traffic and social welfare. Ministers were more progressive in attitudes toward likelihood of war, law enforcement, overseas relief, and intercultural relations. Deacon chairmen proved to be more progressive in regard to church-state relations.

A number of variables were found to be associated with significant differences in attitude scores toward one or more of the social issues, both within and between the offices of minister and deacon chairman. The most uniform areas of response in attitudes were, for ministers, social welfare, overseas relief, and liquor traffic; for deacons, liquor traffic and law enforcement; for both offices combined, liquor traffic, likelihood of war, and law enforcement.

Ministers tended to be more homogeneous in response than were the deacon chairmen. There seemed to be a correlation between frequency of appearance of most of the issues as resolutions at State Baptist Conventions and meaning for both ministers and laymen as represented by their attitude responses.

29. PROTESTANT CLERGYMEN ON COMMUNITY ISSUES

In what types of issues do Protestant clergymen become involved? How do they perceive these issues? How do they attempt to influence the outcome of the issues? How are their perceptions of issues and their proposed programs of action affected by social characteristics, such as theological orientation, church affiliation, age, education, organizational participation and length of incumbency.

Stuart David Johnson[1] investigated the relationships between social position, patterns of issue perception and modes of influence among 50 clergymen in the Pasadena-Altadena area of Southern California. Twenty-seven of these were members of the "liberal" Pasadena Council of Churches and 23 of the "conservative" Pasadena Association of Evangelical Churches.

A personal interview was conducted with each of these 50 clergymen, during which each completed a questionnaire giving background information regarding himself and completed an "Issue Rating Sheet" on which he indicated (1) whether a given issue was regarded as unique or recurrent; (2) how important it seemed to him personally; (3) whether he thought effective action could be undertaken on this issue at the present time; (4) whether action taken by the congregation seemed likely to have any effect upon the outcome; and (5) whether he regarded the issue as local, involving only the congregation to which he belonged, or general, involving many churches in different locations. Issue was defined as "a problematical situation to which alternative courses of action are perceived as possibilities among which decisions or choices may be made." (p. 7)

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[1] Stuart David Johnson, "Issue Perception and Decision-Making Among Religious Leaders." University of Washington, Ph.D., 1961.

As a result of the interviews, 240 issues were mentioned by the clergymen as currently involving them and which were concerned basically with problems of internal organization or relationships. These were classified as worldliness, physical plant, church desegregation, ritual and theology, social characteristics of the membership, budget and finance, role of the church, personnel issues, church polity, role of the clergy, and miscellaneous.

A total of 176 issues were regarded as concerning the whole community. These represented situations in which religious leaders act with respect to organizations and groups outside the congregations and denominations in which they serve. These were classified as follows: religious education, ecumenicity, open housing, ecumenical union, evangelical outreach, civil liberties, a possible Catholic president, world tensions and miscellaneous. Thus, a total of 416 issues were included, arranged for purposes of analysis in 18 categories.

Correlational analysis was used to link the positions which the leaders occupied in the community's social structure to the categories of issue perception types and contemplated action patterns. In each analysis the category of issues was treated as the dependent variable while the social characteristics of the informants constituted independent variables, thus allowing an analysis of the impact of issue content upon social characteristics of the involved decision-makers.

There was a definite tendency for issues to be perceived as <u>local</u> by theologically conservative churchmen, having less than two college degrees, and participating in relatively few organizations; and these were regarded as primarily of religious character. There was a tendency for well educated, theologically liberal clergymen who participate extensively

in many religious and secular organizations to perceive of issues as general to many congregations in different locations.

The clergymen affiliated with the Council of Churches participated in more organizations and in a wider range of organizations than did those affiliated with the Evangelical Association. They tended to have received more years of education and to have earned more college degrees. The two populations differed measurably with respect to their positions on the doctrinal continuum of liberal and conservative theology, the extent to which they participated in the organizational life of the community, the kinds of organizations in which they participated, the range of issues in which they became involved, the ways in which these issues were perceived; and, to a lesser extent, with respect to their contemplated patterns of action.

Not all of the leaders were involved in any single issue, which suggests that these clergymen do not act in unison for the settlement of any issue which may be current in the community in which they serve. They vary with respect to the range of substantive issues in which they become involved and this variation is relatable to differences in social characteristics. Involvement in substantive categories of issues was found related to affiliation, organizational participation score, organizational participation pattern, and number of college degrees.

Some issues, such as those pertaining to civil liberties or to racial patterns of residence in the community, tended to involve mostly leaders associated with the liberal Council of Churches. Others such as "evangelical outreach," tended to involve primarily leaders affiliated with the conservative Evangelical Association. Most of the issues having to do with internal organization seemed to be unrelated to affiliation or to any other social characteristics.

The data suggest the conclusion "that theologically conservative clergymen who have earned less than two college degrees, and whose organizational participation is strictly limited to religious organizations, tend to perceive issues as local to the congregations in which they serve. Likewise, theologically liberal clergymen who participate widely in secular as well as religious organizations tend to perceive issues as general to many congregations in different locations." (p. 338)

The data failed to support the hypothesis that clergymen vary with respect to the patterns of action which they contemplate for resolving issues and that these variations are related to social characteristics. These leaders, regardless of affiliation, placed greatest dependence upon public action, usually in the form of a sermon, for influencing the outcomes of issues. Public action was contemplated with respect to 76 per cent of the issues included in the study while only 6 per cent of the issues were to be acted upon privately, usually in the form of pastoral counseling with individual members of the congregation. The author concluded that "these leaders seldom work through a network of secular associations to influence other decision-makers in business, industry, and other institutional sectors of community life." (p. 340) They intended to act publicly upon issues of central importance to them and for which effective action was perceived as a possibility. They intended to remain inactive or to avoid issues which were peripheral to their interests and for which effective action was not currently possible. There was a tendency to contemplate inaction upon issues for which the local congregation could not act effectively.

Johnson reported that there was little evidence to indicate that these leaders possessed much influence beyond the limits of the religious institutions in which they functioned. They were virtually ignored during a public

controversy over religious education in the schools and had been unsuccessful in efforts to influence the Pasadena Realty Board toward an action desired by the Council of Churches. Many of them indicated that they were subjected to powerful influences from special interest groups within their own congregations. This influence centered around preventing involvement of religious leaders in controversial issues such as open housing, desegregation of church membership, and the entire area of civil liberties.

The existence of two organizations, the Council of Churches and the Evangelical Association, having different purposes and intentions, apparently prevented the Protestant clergymen in the community from speaking with a common voice and thus making them presumably less influential as a group than they otherwise might have been. Johnson found some evidence that this situation may be undergoing change with the formation of a third group to act upon issues of common interest. He concluded, however, that "evidence available at the present time certainly does not indicate that these leaders are especially powerful or influential in community affairs." (p. 343)

30. THE MINISTER'S RESPONSE TO ROLE CONFLICT

What do ministers do when their own self expectations disagree with their perceptions of the behavior expected of them by parishioners? When they perceive conflict within the several functions they are expected to perform? To what extent are parishioners agreed with respect to the ministerial role? How do ministers react in the lack of consensual agreement? How do such factors as age, length of service, and size of parish affect the minister's response to conflict situations?

Laurence Falk[1] made an investigation of the kinds of responses occurring under given conditions of conflict for persons playing occupational roles in the Protestant ministry. As a part of his basic research design, he utilized Samuel Blizzard's categorization of ministerial sub-roles and self-image concepts (administrator, organizer, pastor, preacher, priest and teacher)[2] and Jackson Toby's typology of possible responses to conflict (leave the role, repudiate unacceptable prescriptions, redefine the role, delegate decisions about disagreement to others, delay controversial activities, ignore unacceptable prescriptions, or become ill).[3] He sought to investigate the relation of ministerial sub-roles and self-image concepts to categories of response to conflict.

The method of securing data was a questionnaire with structured responses. In its final form the questionnaire contained 86 statements each embodying some activity related to the total ministerial role. These 86 activities were classified by the investigator as "traditional" (24 items); "neo-traditional" (19 items); "contemporary" (18 items); and "extra-professional" (25 items). (p. 55) The items were arranged in the form of a scale with extreme disagreement at one end, neutrality at mid-point, and extreme agreement at the other end, thus making possible statistical analysis by techniques requiring an interval scale.

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[1] Laurence LeRoy Falk, "The Minister's Response to His Perception of Conflict Between Self-Expectations and Parishioners' Expectations of His Role." University of Nebraska, Ph.D., 1962.

[2] Samuel Blizzard, "The Protestant Parish Minister's Integrating Roles," Religious Education 53:374-80 (July, 1958); "The Parish Minister's Self-Image of His Master Role," Pastoral Psychology 9:25-32 (1958); and "The Parish Minister's Self-Image and Variability in Community Culture," Pastoral Psychology 10:27-36 (1959).

[3] Jackson Toby, "Some Variables in Role Conflict Analysis," Social Forces, 30:323-27 (1952).

The subjects of the investigation were 40 ministers of the Evangelical United Brethren Church and 10 parishioners selected by each from his own church or churches with the criterion that they be persons whose judgments about himself he respected. Each parishioner filled in a questionnaire indicating the degree to which he thought his minister ought to perform each of the activities. Each of the ministers filled it in twice, once to indicate the degree to which he felt he ought to perform these activities, and the second time to indicate the average degree to which he felt the layman thought he ought to perform them. Each of the ministers filled in a second form indicating various types of responses to conflict situations, containing some of the items adapted from the Depression scale of the Minnesota Multiphasic Personality Inventory for the purpose of estimating covert responses.

The data were examined to discover (1) disagreement among parishioners' prescriptions for the minister, (2) disagreement between parishioners' prescriptions and ministers' self-expectations, and (3) the accuracy of the ministers' perception of conflict.

The disagreement among parishioners was measured by taking the difference between the highest and lowest of their scores on a given item (the range) and by the variance of their scores. Disagreement between the minister's self expectations and his parishioners' prescriptions was measured by the differences between the parishioners' unit score and the minister's item score. Estimates of the ministers' perceptions of conflict were made by substituting the ministers' guessed parishioners' mean score and guessed ranges for the actual mean scores and ranges and repeating the analytical procedure.

The main hypothesis tested in the study was: "the more an individual's self-expectations disagree with his perception of the behavior expected of

him by a group of judges (disagree on the kind of behavior expected and the intensity with which it is expected), the more likely it is that he will engage in adjustive behavior, i.e., according to Toby's categories of responses to role conflict."[1] In order to test this main hypothesis, four sub-hypotheses were tested using Chi-square for estimating the significance of the relationships. The sub-hypotheses with the test results were as follows: (1) An increase in disagreement among the parishioners will correspond to an increase in their minister's "response to conflict" behavior. No significant relationships were found to support this hypothesis. (2) An increase in the minister's perception of disagreement among his parishioners will correspond to an increase in that minister's "response to conflict" behavior. There was partial support of this hypothesis; increases in perceptions of disagreement were positively related to "repudiating objectionable prescriptions" and "role redefinition." (3) An increase in the disagreement of the minister's self-expectations with his parishioners' prescriptions will correspond to an increase in that minister's "response to conflict" behavior. Only one relationship was found to be significant in the direction predicted: the relationship of disagreements about activities in the extra-professional category with "depression." In the opposite direction from that predicted, however, it was found that an increase in the total disagreement between the minister's self-expectations and the parishioners' prescriptions was related to a decrease in the minister's overt "response to conflict" behavior. (4) No support was found for the hypothesis that an increase in the minister's perception of disagreement between his self-expectations and his parishioners' prescriptions for

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[1] Falk, op. cit., p. 15. Italics in original omitted.

him corresponded to an increase in the minister's "response to conflict" behavior.

The findings suggested that when there is increased disagreement among parishioners' prescriptions for the minister, he tends to repudiate unacceptable expectations or to redefine his role. However, when there was general consensus among the parishioners in disagreement with the minister, he tended to become depressed rather than reacting in overt fashion. The ministers tended to under-estimate both the amount of disagreement among their parishioners and the amount of disagreement between themselves and their parishioners.

Increase in age seemed to be positively related to the incidence of reported illness. Ministers in large churches reported themselves as "stalling" less than ministers in the smaller churches. The longer the minister had been in service, the less likely he was to delegate decisions to others.

Ministers were found to differ significantly from their average parishioners in 37 of the 86 stated activities. The differences were of sufficient magnitude to indicate a general condition of role conflict in the ministry. "Over 50 per cent of the ministers indicate that they engage in activities classified as redefining their role, stalling, separating activities, repudiating certain prescriptions and delegating controversial decisions. When asked directly what they do when their church members differ with them, most ministers respond with statements that are classified as role redefinition or repudiation of role prescriptions." (p. 116)

31. RELATIONSHIPS BETWEEN THEOLOGICAL ORIENTATION AND PERSONALITY

Does one's religious orientation influence his personality? What is the relationship, if any, between theological orientation and personality pattern? Are there measurable personality differences between a theological conservative and a liberal?

Carlos Quentin Withrow[1] sought to discover whether there is any correlation between the Protestant conservative and the Protestant liberal theological orientation and the personality pattern of the individual within the particular orientation.

He characterized the conservative as "holding to the Bible as the literal Word of God, to Jesus as the divine Son of God (sometimes as deity), to salvation as a work of grace (not of merit), and the corollary of the last, the substitutionary nature of the Atonement. For a large number of the conservatives the so-called Five Fundamentals could be set forth as essential to their concept of religion: the inerrancy of the Bible, the Virgin Birth of Christ, the substitutionary nature of the Atonement, the deity of Christ, and the physical resurrection (also imminent, bodily and visible return) of Christ. The conservative also holds strongly to the church as the institutionalized expression of the Christian Faith." (p. 9)

The liberal does not necessarily stand at the opposite pole from the conservative in beliefs and practices. "In general, he does appear to hold to the necessity for historical-literary-textual criticism of the Bible, to Jesus as (usually) the greatest of the prophets, to salvation as a process of

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[1] Carlos Quentin Withrow, "A Study of the Possible Correlation Between Theological Orientations and Certain Variables of Personality." University of Southern California, Ph.D., 1960.

cooperation between God and man, with heavy emphasis on man's part, and usually hold not at all to the Virgin Birth or the substitutionary nature of the Atonement." (p. 9-10)

Within these two contrasting theological orientations there are contrasting perceptions of the nature of man. To the conservative, "he is viewed as being weak and sinful with the basic need for supernatural assistance in obtaining his salvation." To the liberal, "there is to be seen a more optimistic evaluation which stresses his dignity and worth and emphasizes his cooperation with God in furthering the development of his powers." (p. 83) A basic purpose of this study was to investigate the question, what psychological effect do contrasting dogmas have on the individual who lives and moves and has his being within the theological mood or atmosphere which characterizes these two viewpoints? To what extent do the dogmas become a positive or negative force or influence in the life of the individual?

The general hypothesis of the study was "That a pattern or profile of personality variables will emerge from the Edwards Personal Preference Schedule which will be peculiar to and distinctive of each theological orientation." (p. 14) A specific hypothesis was "That individuals within the conservative theological orientation will manifest a greater need on the Abasement and a lesser need on the Autonomy variables, as measured by the Edwards Personal Preference Schedule, in comparison with those of the liberal theological orientation." (p. 14) In Edward's definition of Abasement there is a description of an aspect of personality which might reflect the influence of the conservative dogma emphasizing the debased quality of man's nature, while Autonomy describes an aspect which might result from the liberal emphasis on the dignity and worth of the individual.

The instruments selected for the study included (1) "A Scale of Religious Belief," devised by Gustafson,[1] intended to distinguish the conservative and the liberal orientation; (2) the Wonderlic Personnel Test,[2] for measuring the intelligence factor; (3) the Edwards Personal Preference Schedule,[3] for comparing the two groups; and (4) a Personal Information Sheet devised by the investigator, covering such factors as age, intelligence, education, socio-economic status, marital status, race, nationality, and sibling position in the family.

This battery of tests was given to a total of 121 first-year students in Fuller Theological Seminary, Southern California School of Theology, Pacific School of Religion, and Iliff School of Theology. Of the 121 subjects tested, complete and comparable data were secured from 98 divided, on the basis of the Gustafson scale, into 50 conservatives and 48 liberals. No significant differences in intelligence were found between the two groups. After dividing the sampling group into conservative and liberal theological orientations, the two groups were compared on the 15 variables of the Edwards Personal Preference Schedule. The difference between means for each of the 15 variables was computed by the use of Fisher's *t* formula and the bi-serial *r* to substantiate significant differences revealed by the *t*. Pearson's product-moment correlations were used to determine the relationship of Abasement and Autonomy to each theological orientation.

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[1] According to Withrow, op. cit., p. 143, the Scale of Religious Belief was devised by Gustafson in conjunction with a larger study done at the University of Chicago. It had not been published.

[2] E. F. Wonderlic, Wonderlic Test Manual (Northfield, Illinois: Privately published, 1945).

[3] Allen Edwards, Edwards Personal Preference Manual (New York: The Psychological Corporation, 1954).

Significant statistical differences were found between the two groups on the five variables of Heterosexuality, Order, Deference, Intraception and Abasement. The conservatives were high on Deference, Affiliation, Abasement and Nurturance and low on Achievement, Exhibition, Autonomy and Heterosexuality. The liberals were high on Heterosexuality, Affiliation, Intraception, and Nurturance, and low on Achievement, Order, Autonomy, and Succorance. In a comparison of the two groups, therefore, there were both similarities and differences. The differences between the two groups on the five variables appeared large enough to support the general hypothesis of the study. The specific hypothesis that individuals within the conservative orientation would manifest a greater need for Abasement and a lesser need for Autonomy was not supported. The general conclusion of the study, however, was that the theological orientation has a definite influence upon the individual within that orientation.

32. FACTORS RELATED TO VOCATIONAL SATISFACTION OF YOUNG MINISTERS

What are some of the factors in the life and experience of a minister that may influence his satisfaction or dissatisfaction with his job? How is his general attitude toward the ministry as a life work affected by his concept of himself, his feelings of professional competence and achievement, his perception of other persons' attitudes and practices, and his feelings of vocational and financial security? Are such factors as his own past history, training, and current life situation significantly related to his satisfactions?

Marshall Bryant Hodge[1] made a study of the vocational satisfaction of 58 Presbyterian ministers serving local churches in Southern California who had received ordination during the years 1946 to 1953. He administered to each of these a series of tests, including a revised form of the Brayfield-Rothe Job Index,[2] The Wonderlic Personnel Test,[3] and three instruments which were originated for this study: (1) A 75-item Attitude Inventory for Ministers containing statements in five categories: feelings of fellowship and acceptance (with their opposites, isolation and rejection), positive (negative) attitudes and practices of others, feelings of personal growth and fulfillment (frustration and defect), feelings of professional competence and achievement (incompetence and defect), and feelings of vocational and financial security (insecurity); (2) a Q-Sort Test for Ministers, sorted for the ideal minister and for a description of the minister himself; and (3) a General Information sheet. Split-half tests of reliability were applied to the Brayfield-Rothe Job Questionnaire and to the five sub-tests of the Attitude Inventory. In addition a tape-recorded interview was held with each subject.

With one exception (use of the Pearson product-moment correlation coefficient in determining the correlation between the ministers' self concepts and their concept of the ideal minister), non-parametric statistical procedures were used. Wherever its use was justified, the Spearman coefficient was used; in other cases, the median test or an extension of the median test.

Analysis of the data revealed that: (1) There were significant correlations between the ministers' vocational satisfaction and (a) feelings of fellowship

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[1] Marshall Bryant Hodge, "Vocational Satisfaction of Ministers: An Introductory Experimental Study of Younger Presbyterian Ministers." University of Southern California, Ph.D., 1960.

[2] A. H. Brayfield and H. F. Rothe, "An Index of Job Satisfaction," Journal of Applied Psychology, IIIV (sic): 307-11, 1951.

[3] E. F. Wonderlic, Wonderlic Personnel Test Manual (Northfield, Illinois: E. F. Wonderlic, 1945).

with, and of acceptance by, others; and (b) the tendency to perceive optimistically the attitudes and practices of others. (2) Small correlations, below the .05 level of significance, were found between vocational satisfaction and (a) feelings of professional competence and achievement, (b) congruence between self-concept and concept of the ideal minister, and (c) the tendency to hold a democratic rather than an authoritarian ideal of the minister. (3) There was virtual lack of correlation between vocational satisfaction and (a) feelings of vocational and financial security, (b) feelings of personal growth and fulfillment, and (c) mental ability. (4) There were no significant relationships between satisfaction and self-ratings on the conservative-liberal trend in religious beliefs nor between satisfaction and changes in religious belief. (5) Four factors, possibly related to "contact with the secular world," approached the .05 level of significance in association with vocational satisfaction: (1) attendance at a secular, in contrast to a church-related, college or university; (2) service in the armed forces; (3) entrance into some other profession before entering seminary, and (4) ordination at a relatively older age. (6) No relationships significant at the .05 level were discovered between satisfaction and (a) number of children, (b) physical health, (c) income, (d) size of community in which early childhood was spent, (e) number of siblings in childhood home, (f) relation of parents to each other, (g) religious associations of parents, (h) age of decision to enter the ministry; (i) type of Christian decision; and (j) graduate work in universities and seminaries.

33. FEELINGS OF GUILT AS RELATED TO PREACHING

How may feelings of guilt affect the activity of the minister as a preacher? How is guilt projected into the sermons of a preacher?

Charles Warren Barnes[1] investigated the manifestation of guilt as seen in the Protestant minister's activity as a preacher, guilt being conceptualized "in terms of negative self-evaluation which has occurred as a consequence of the minister giving acknowledgement to the fact that his behaviour both as a person and in the role-expectation image is at variance with the given image or value to which he has assigned himself; and, to which he, therefore, felt obligated to conform." (p. 6)

The subjects of the study were 92 ministers randomly selected from 1,761 churches affiliated with the Massachusetts Council of Churches. All of these were serving full-time pastorates.

Three instruments were used for the collection of data: (1) the "Motivational Analysis Test," developed by Raymond B. Cattell and others of the Institute for Personality Ability and Testing in Champaign, Illinois, used primarily to ascertain self-sentiment and super-ego strengths;[2] (2) a projective test in the form of incomplete sentences, drawn from tested instruments, and pre-tested with members of the ministerial union of the Greater Brockton Council of Churches;[3] and (3) focused interviews following an interview guide, comprising 21 separate inquiries into the major areas of preaching and interpersonal relationships in the parish, designed by the

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[1] Charles Warren Barnes, "Some Aspects of Guilt as Related to the Preaching of Protestant Ministers in Massachusetts." Boston University School of Theology, Th.D., 1962.

[2] Raymond B. Cattell, Handbook for the Motivational Analysis Test (Champaign, Illinois: Institute for Personality and Ability Testing, 1959).

[3] "Incomplete Sentences (Research Inventory), Final Form," Barnes, op. cit., p. 133.

investigator.[1] In a follow up study, a content analysis was made of the sermons of the ministers to provide a correlation of their feelings about the emotional content of sermons with the stated themes.

The Motivational Analysis Test disclosed high scores of the ministers on the "super-ego" factor: "both the image of the ideal minister and the ethic of the ideal life demanded by the religious community tend to foster and encourage a sense of profound guilt in the preacher; such guilt arising from all aspects of his pastoral role and manifesting itself in the themes and purposes, and emotional content of preaching. Failure to achieve either expression of the idealized vocational image or the idealized standard of religious demands were the most pronounced causes of this guilt." (p. 109)

A typology emerged from the data indicating that guilt is manifest according to five types of preachers: (1) the "legalist," who indicated a strong sense of conscience and obligation and centered his preaching themes around the weaknesses of human nature and the demands of the gospel message; (2) the "role-player," who had a high level of concern about his reputation and social status and made a continuing effort to maintain a correct and safe self-image; (3) the "breeder of hostility", who indicated that his biggest problem was dealing with broken interpersonal relationships and the hostility of parishioners and whose predominant sermon theme was forgiveness; (4) the "perfectionist," who admittedly tended to demand too much of others and whose sermon themes frequently dealt with the need to deepen, strengthen or increase the disciplines of the religious life; and (5) the "victim of anxiety," who "expressed fears of being asked to leave the pastorate because they were not fulfilling their role, fear of new situations about which they expressed

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[1] "Interview Guide," Barnes, op. cit., p. 134.

inadequacy, fear of being physically unable to handle the parish or of a mental incapacity, and a fear of not being able to measure up to parish expectations." (p. 114) The last named type preferred to preach about themes dealing with social issues rather than personal problems and tended to withdraw from interpersonal relationships.

Barnes concluded that preaching represents and symbolizes the dynamic relationship of complex personality factors and that it cannot be understood as an isolated pastoral task. The unrealized self-image and vocational-image of a minister contributes to his sense of guilt and affects his preaching activity and his effectiveness as a pastor. The manner in which he defines his role experiences and expectations affect positively or negatively the quality of his interpersonal parish relationships.

34. FACTORS DIFFERENTIATING BETWEEN EFFECTIVE AND INEFFECTIVE MINISTERS

Is it possible to discover factors which differentiate between effective and ineffective ministers? If so, what are some of these factors?

Douglas Ewing Jackson[1] attempted to discover the factors which differentiate between effective and ineffective Methodist ministers, "effective" being used to refer to "adequate or superior performance in achieving progress toward the goals of the church as a socio-religious institution." (p. 9)

The subjects of the study were a selected sample of Methodist ministers serving as pastors in the North Central section of the United States. These

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[1] Douglas Ewing Jackson, "Factors Differentiating Between Effective and Ineffective Methodist Ministers." Northwestern University, Ph.D., 1955.

were chosen by a process of election by fellow pastors. The "electors" were chosen by a stratified sample on the basis of differentiations in salary, geographical distribution, population of city, and length of service in the ministry of The Methodist Church. Each elector (N = 335) was asked to nominate 10 pastors considered effective and 10 considered ineffective. To be included in the study, a minister's name had to be listed at least three times. There was a 42.4 per cent return. From the returns, 159 were classified as "effective" and 86 as "ineffective" in the selected sample.

The careers of these men were studied by the investigator for a ten-year period from 1945 to 1955 to discern patterns and to see if the categorization had any predictive value. Information concerning the subjects was secured from the Journals of the Annual Conferences, news items in church periodicals, and listings in Who's Who in Methodism. Special attention was given to pastoral status from 1945 to the time of the most recent pastoral appointment. "Signal honors" such as election to the episcopacy, membership in the General Conference and the Jurisdictional Conferences, appointments to major boards and honorary degrees were noted.

Each of the nominees was asked to fill in the "Ministerial Counseling Aid Form," developed by Murray A. Leiffer, Bureau of Social Research, Garrett Biblical Institute, and copyrighted in 1947.[1] This had been used at Garrett for a number of years as an aid in counseling ministerial students and was judged by the investigator to be superior over other tests in discovering determinants of effectiveness in the minister. Some of the factors contained in the form are family, sociality, dominance, submission, emotional control, extroversion-introversion, professional habits, and professional insight.

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[1] "Appendix A, Ministerial Counseling Aid Form, Garrett Biblical Institute, Evanston, Illinois," Jackson, op. cit., pp. 148A-149B.

Among the factors which were found to be positively correlated with effectiveness were the fathers' occupation (minister, proprietor, managerial or professional); church attendance by mother; both parents active in church work; observance of family worship; leadership in the local church and/or while in college; dynamic personality; concern for social problems; and good work habits.

Among the factors correlated with ineffectiveness were the presence of step children in the home; birth and early childhood in a rural area; father's occupation as a farmer or semi-skilled workman; shyness and submissiveness in personality; and poor work habits.

Jackson concluded that the Ministerial Counseling Aid Form furnishes sufficient information to justify the elimination of unfit students from further preparation for ministerial service. He predicted that any student ranking poorly on as many as three of the critical factors will be ineffective if he persists in determination to enter the ministry. He concluded, however, that "Although the Family, Sociality, Emotional Control, and Extroversion-Introversion factors are important aids for the counselor of students, they are not indicative of any significant differences prevailing between the effective and ineffective ministers of this study." (p. 143)

35. AN ATTITUDE SCALE FOR MINISTERS

Is it possible to develop an attitude scale which will evaluate the effectiveness of a minister in his interpersonal relations, that will indicate how well he gets along with people?

Alvin Hall Smith[1] attempted to develop and validate an attitude scale which would effectively differentiate between ministers who are more, and those who are less, effective in their interpersonal relationships. He analyzed his problem as follows: "(1) Is it possible to find attitude statements which will effectively distinguish between ministers who are more effective in their interpersonal relations from ministers who are less effective . . .? (2) Can an attitude scale be constructed which will in effect distinguish between these two groups of ministers? (3) Having constructed such a scale, can it then be validated on a group of ministers judged more effective in interpersonal relations, and ministers judged less effective in interpersonal relations?" (pp. 3-4)

He constructed an attitude inventory composed of 324 items gleaned from discussions with clergymen active in the pastoral ministry and seminary professors engaged in the training of ministers; from an informal conference with seminary students; from ideas gleaned from the Minnesota Teacher Attitude Inventory;[2] and from his own personal experience and background in the pastoral ministry. This inventory was used in a pilot study with 44 seminary seniors who had been ranked by their professors on potential "effectiveness." An item analysis revealed that only 29 items from the 324 were significant at the .05 level of confidence in differentiating between the upper and lower groups as ranked by the seminary professors. Additional items were added to the inventory so that in its final form it contained 597 items.[3]

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[1] Alvin Hall Smith, "The Development and Validation of an Attitude Scale for Ministers." University of Missouri, Ph.D., 1961.

[2] Walter W. Cook, Carroll H. Leeds, and Robert Callis, Minnesota Teacher Attitude Inventory Manual (New York: The Psychological Corporation, n. d.).

[3] "Appendix B, The 597 Item Inventory," Smith, op. cit., pp. 72ff.

Officers who were well acquainted with the local ministers in each of the presbyteries of the Presbyterian Church in the United States (Southern Presbyterian) were asked to nominate a number of men, depending on the size of the presbytery, whom they considered "more effective" and "less effective" -- effective being defined as "the way individual ministers handled interpersonal relationships or how they get along with people." Sixty three of the 76 presbyteries nominated a total of 294 ministers, of whom 204 agreed to participate in the survey. Of these, 173 returned the answer sheets. Six ministers in this group returned incomplete answer sheets. These were eliminated, leaving a total of 167 to be included in the study. Of the answer sheets returned, 94 ministers were in the "more effective" and 73 in the "less effective" category. By a random placement the 167 ministers were divided into "construction" and "validation" groups. These were then subdivided into four groups: upper construction, 47; lower construction, 36; upper validation, 47; and lower validation, 37.

The 597-item inventory was administered to the 167 ministers. Of the 597 items, 104 discriminated between the construction groups at the .02 level of significance or beyond. (The Phi coefficient was chosen for the item analysis.) The 104 discriminating items had 124 categories which were scored, the resulting scale having a possible score range of from +62 to -62. The constructed scale was then applied to the validation groups, with the resulting score ranging from +41 to +5 for the upper group and from +34 to -18 for the lower group. There was considerable overlap in the middle group of scores between the upper and lower validation groups. The means between the "more effective" and the "less effective" groups were significantly different at the .02 level of confidence and the variances between the two groups were significant beyond the .005 level. The overlap in the range of

the two groups established only a gross difference which precludes reliance on the scale except for the very lowest scores.

Smith concluded that it is possible to construct and validate an attitude scale which will effectively differentiate between ministers who are more effective and those who are less effective in interpersonal relations. He suggested that until further validation studies are available limited significance be placed upon the scores, that the scale not be used for other denominational groups without first obtaining sufficient validational data; and that the scale be used only for experimental purposes.

36. CHANGES IN ATTITUDE DURING SEMINARY TRAINING

What is the nature of the changes, if any, in the attitudes, opinions, and beliefs of theological students during their seminary training? How are these changes related to their educational experiences? How are they related to certain individual characteristics such as amount of education, educational achievement, selective aspects of personality, and vocational experience? Are there discoverable differences in attitude, opinion and belief between students in first-year, second-year, and third-year classes?

After making an historical survey of theological education in America since its beginning at Harvard College in 1636, Robert Allen Proctor, Jr.[1] concluded that the many changes in procedure and content of theological education seemed to have been based upon "scientifically unvalidated opinions of the administration and/or faculty of the school offering such educational programs." (p. 74) He noted that studies of theological education in America had been seemingly based upon an unverified assumption that changes in attitudes, beliefs and opinions occur among theological students as a result of their professional training. He conducted a study to test the validity of this assumption.

A "Theological Opinionnaire" was developed following essentially the method of Thurstone. A total of 212 statements of theological opinion was collected from textbooks of contemporary theological thought, standard textbooks of systematic theology, and letters from professors of theology and

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[1] Robert Allen Proctor, Jr., "A Study of Attitude Changes in Theological Students During One Year of Seminary Training." Temple University, Ed.D., 1961.

seminary students. These statements were arranged in eight categories: (1) how man knows God; (2) the nature of God; (3) the nature of man; (4) God's relationship to man and the world; (5) Christology; (6) eschatology; (7) the church; and (8) miscellaneous. Copies of the 212 statements were mimeographed and sent to the professors of theology in schools from which the students' opinions had been collected. The professors were asked to rate the statements along a conservative-liberal continuum. Sixty-eight items were selected for use in the final form, using the criterion of the agreement of judges as the basis for item selection. The questionnaire was arranged so that each respondent could indicate whether he agreed, disagreed, or was undecided.

The instrument was tested by administering it to 39 students enrolled in a seminary course and giving it to the same group two weeks later to determine its test-retest reliability. The resulting reliability coefficient was .89. Validity was tested by administering to groups of students in two theological seminaries "of recognized theological differences": the school in which the major study was conducted, rated as "conservative," and a smaller seminary with less denominational control and regarded as being more "liberal." The significance of the difference between the means of the two samples was tested by determining the t-ratio ($t = 8.59$; $P = .005$).

The Theological Opinionnaire, the Gordon Personal Profile, and the Allport-Vernon Study of Values were administered to 307 seminary students. Of these, 111 were in their first year of seminary training, 104 in their second year, and 92 in their third. The Opinionnaire was administered to the same students near the close of the same academic year.

Analysis of the results from the Opinionnaire revealed that during the term of the study the students' attitudes toward or opinions of the Bible

had changed in the direction of being less conservative with respect to the nature and origin of the Bible, the validity of extra-Biblical sources of knowledge about God, the inspiration of the Bible, and approaches to the study of Scripture. There seemed to be a broadening of conceptions of theology and a growing appreciation of the possible contributions of science and philosophy to an understanding of the problems of theology. The students had apparently moved toward a more rational approach to interpretation of Scripture as indicated in a shift in the patterns of response to items concerning Biblical miracles. While the students had changed relatively little in many of the basic doctrines of the Christian faith there was apparently a liberalizing of their definition of Christian. There seemed to be a growing appreciation of the responsibility of the church to address itself to contemporary social problems.

No significant correlation was found between the students' grade-point averages and liberalization of their theological opinions or beliefs. Of the personality variables measured by the Gordon Personal Profile, only Emotional Stability showed a significant positive correlation with shift in theological opinion. All three classes showed change toward a more liberal theology. Proctor concluded that the greatest changes occurring in a student during the first year was "probably due to his introduction to the tools and results of historical and textual criticism of the Scripture. As the student develops skill in the use of these methods of Bible study, his attitude toward the Bible undergoes some modification, and he is led, in turn, to a more liberal interpretation of many Scriptures. This would appear to be the most basic change resulting from the seminary experience." (pp. 79-80) From the fact that Emotional Stability was the only personality variable measured by the Gordon Personal Profile he concluded that "The seminary student who is emotionally

stable, and who feels relatively secure, seems to feel a greater freedom to examine and modify his theological opinions than does the student who is less stable in his emotional life." (p. 80)

37. ATTITUDE CHANGE FROM A COURSE IN PASTORAL PSYCHOLOGY

Under what conditions may attitudes be modified? Specifically, under what conditions may attitude changes occur in students during a quarter's instruction in pastoral psychology and counseling?

Morris Taggart[1] studied attitude changes taking place as a result of the basic course in pastoral psychology offered at Garrett Theological Seminary. The students taking this course for the most part were in their first year at the seminary. Because of the numbers registered for the course it was given in two sections, one in the morning and one in the afternoon. The same instructor taught both sections. He presented his material in slightly differing forms in the two settings. In the morning class the development of the concept of pastoral care came toward the end of the course, the earlier part of the course being taken up solely with the developmental and psychological approach. In the afternoon class he discussed the concept of pastoral care at the outset of the course and then introduced the psychological foundations later.

The test battery included (1) the Minnesota Multiphasic Personality Inventory;[2] (2) the Ohio State University Psychological Test;[3] (3) "The

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[1] Morris Taggart, "A Study of Attitude Change in a Group of Theological Students." Northwestern University, Ph.D., 1962.

[2] W. G. Dahlstrom and G. S. Welsh, An MMPI Handbook (Minneapolis: University of Minnesota Press, 1960).

[3] "The OSPT is a test of verbal and reading ability developed by H. A. Toops in 1919, and subsequently revised many times. The form used in the present study is Form 21, published by Science Research Associates." (Taggart, op. cit., p. 195)

Theological School Inventory," developed by The Ministry Studies Board;[1] and (4) "The Pastoral Psychology Attitude Survey," developed by the investigator.[2] The last named inventory contains 60 attitude items on each of which the respondent is to show the measure of agreement or disagreement on a scale from 1 ("agree strongly") to 6 ("disagree strongly"). The split-half reliability of this scale, corrected by the Spearman-Brown formula, was .90; the test-retest reliability was .81. Scale scores correlated with the Edward's Social Desirability Scale with a coefficient of .14.

A total of 96 students, 58 of whom attended the morning class and 38 the afternoon class, constituted the population. Both the morning and afternoon classes were divided into two groups, further divided into two subgroups, a "pre-test + post-test" and a "post-test only" group, the assignments being made by random methods. After assignment the Pastoral Psychology Attitude Survey was administered to the pre-test groups on the first day of the quarter, a "dummy" test being given to the post-test only subjects. Three days before the end of the quarter the post-test was given, the Pastoral Psychology Attitude Survey being administered to all subjects.

In addition to the test data other variables were included, such as the degree for which each subject was registered, whether or not he served a student pastorate, the number of quarters completed in Garrett Theological Seminary, the number of theology courses completed, and whether or not psychology was included among the subjects liked or disliked in college. The biographical and personal information was collected by means of items

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[1] The Ministry Studies Board, Harry DeWire, Executive Director, United Theological Seminary, Dayton, Ohio.

[2] "The Pastoral Psychology Attitude Survey," Taggart, op. cit., pp. 199-206.

on the last page of the PPAS. Psychometric data were obtained from the Department of Counseling records. Records of performance in the various examinations and the final course grades earned by the students were obtained from the instructor.

In identifying attitude changes, original attitude was defined as the pre-test scores on the PPAS; attitude change, as the difference between pre-test and post-test performances; and gain score, as the arithmetical difference between pre-test and post-test scores, the former being substracted from the latter. Gain scores for each subject in the "pre-test + post-test group" were computed. Correlations were calculated between gain scores and the MMPI, the OSUPT, the TSI, academic performance, and original attitude scores. Comparison of pre-test and post-test socres was made with the actual and perceived attitude of instructor; gain scores of B.D. and non-B.D. students were compared; gain scores were compared according to whether or not theology courses were taken and the number of such courses, between groups and seminaries for differing lengths of time, and according to whether or not psychology was liked in college.

The results revealed that there was a general tendency for students to change their attitudes significantly. "The direction of this change was away from a more traditionally religious approach to pastoral care, and toward a more psychological point of view. The attitude change was in the direction of the instructor's attitude, and also in the direction of the students' perception of the instructor's attitude." (p. 162)

There was no significant relationship between attitude change and any of the MMPI variables. There was a positive relationship, however, between attitude change and the intellectual level as measured by the OSUPT. There was a significant but negative relationship between performance in the

second mid-term examination and attitude change. There was a tendency on the part of those who had taken or were taking a course in theology to show less attitude change than those who had not taken such courses. It was evident that those who had taken or were taking theology courses were resistant to a shift from a more theological and traditionally religious point of view to a more psychological orientation in pastoral care. Taggart comments, "Just why this should be depends on how one looks at the situation. It might be that the student who has had some instruction in theology is able to resist the notion that psychology has anything to offer him, because he believes that the more traditionally religious approach provides all the answers. On the other hand, it might just mean that the person with a course of theology behind him is not so naive as to think that the pastoral psychology approach to pastoral care provides a panacea for all the minister's problems." (pp. 127-28)

38. ATTITUDINAL OUTCOMES FROM A COURSE ON CHURCH AND COMMUNITY

What changes in attitude can be expected from courses in theological seminaries in the area of "The Church and Community"? Are differences in attitude influenced by such variables as location and size of the seminary, student's grade average in college, place of residence, age, seminary status, college major, and courses in the seminary?

Henry Harrison Shissler[1] developed a "Minister's Attitude Scale,"[2] designed to measure attitudes on a continuum from "church-centered" to

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[1] Henry Harrison Shissler, "An Experiment in Attitudinal Outcomes Resulting from Seminary Courses in 'The Church and Community.'" Pennsylvania State University, Ph.D., 1956.

[2] "Minister's Attitude Scale," Shissler, op. cit., pp. 138-40.

"community-centered", and used this scale in an effort to determine experimentally the extent of attitudinal changes between seminarians who took a course in "The Church and Community" as compared with seminarians in a control group not taking the course.

In preparing the Minister's Attitude Scale, a total of 340 statements of attitudes concerning the roles of the minister and the church was collected from books and articles. Judges consisting of ministers, teachers, and graduate students in education and sociology rated the statements along a continuum of "community-centeredness" vs. "church-centeredness." After securing median scale and "Q" values for each item, 140 were retained. These were distributed one fifth neutral, two fifths church-centered and two fifths community-centered. The instrument was validated in a pilot study in which two groups of ministers, each categorized as either church-centered or community-centered by a church official, were found to be significantly different at the .05 level.

"Church-centeredness" in this study referred to the traditional role: "Church proceeds from custom; predominantly religious in its approach; majoring in, and oriented to, liturgical functions; minister as a messenger, prophet and priest; focus on the church, its members or perspective members; Bible used to enforce a personal religion." (p. 13) "Community-centeredness" referred to the functional role: "Church looks for new ways to serve the people; predominantly sociological and psychological in its approach; majoring in, and oriented to, pastoral functions; minister as the leader, organizer and administrator; focus on the total needs of the people and the community; Bible used to stimulate a social concern." (pp. 13-14)

The instrument was administered to 450 students in eight Methodist graduate schools of theology (Garrett, Boston, Perkins, Candler, Iliff, Westminster, Duke, and Southern California) at the beginning of the Spring

semester. The experimental groups were students enrolled in courses in "The Church and Community" in all seminaries except two -- in these the classes selected were in "field work" and "social ethics." Control groups were composed of classes of approximately the same size and year and of students enrolled in courses in the "non-practical" fields of church history and Bible. No significant difference existed between the scores of the two groups in their original testing. Nine weeks later the same groups were re-tested.

The results demonstrated that the Minister's Attitude Scale measures group attitudes regarding community-centeredness and church-centeredness with validity and reliability. The students enrolled in Southern seminaries tended to be more church-centered in their attitudes while those not in the South tended to be more community-centered. The group consisting of those who had been superior college students tended to be more community-centered while mediocre students as a group tended to be more church-centered. Those who had been reared in the country or small towns tended to be more church-centered while those reared in cities of over 10,000 tended to be more community-centered. Seminarians tended to become more community-centered in their attitudes by their senior year. Those who graduated from church-colleges tended to be more church centered while those from non-church colleges had a tendency as a group to be more community-centered. Those who majored in the social sciences in college tended to be more community-centered while those who did not major in social sciences tended to be more church-centered. Those enrolled in "The Church and Community" courses tended to become more community-centered in attitude as a result of that course. Those enrolled in church history and Bible courses tended not to shift in either direction.

39. CHANGES RELATED TO CLINICAL PASTORAL EDUCATION

What changes in pre-ministerial students can be expected from a course in clinical pastoral education? Will theological students with clinical pastoral training change with respect to authoritarian attitudes, self-acceptance, religious attitudes along a conservative-liberal continuum, and feelings of security or insecurity? Will there be significant differences between "conservative" and "liberal" groups with respect to degrees of change in these areas as a result of clinical training?

Lester Edward Kim[1] examined selected changes in some Protestant theological students with one quarter of clinical pastoral education and considered the implication of the changes for the curriculum of theological education.

As a preliminary part of the study he reviewed and summarized some of the empirical studies of clinical pastoral education and a few which had investigated the personality of theological students. These studies suggested that pre-ministerial students may have unique dynamics which must be taken into consideration in designing programs for educating the "whole man." Studies of theological students have been inconclusive on the whole; and studies of clinical pastoral education have been of two types: evaluation of clinical pastoral education itself and critical appraisal of selected changes in students who have had clinical pastoral education. While these studies supported the view that clinical pastoral education results in changes within a student, no empirical studies were found which reported on

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[1] Lester Edward Kim, "A Critical Study of Selected Changes in Protestant Theological Students with Clinical Pastoral Education." University of Southern California, Ph.D., 1960.

such changes in comparison with a normative group. Kim designed his study to investigate the results of clinical pastoral education in the areas of self-understanding and interpersonal relations.

In a pilot study of selected changes in 20 theological students taking one quarter of clinical pastoral education, he discovered no statistically significant differences in the dimension of conservatism-liberalism in a test and re-test of the students on the Gustafson Religious Beliefs Scale and a sentence-completion test devised by Dodson.[1] He then decided to attempt a more thorough empirical investigation. The experimental group consisted of 17 students taking clinical pastoral training under the sponsorship of the Council of Clinical Training at four mental hospitals located in Oregon, California, and Texas. All the subjects were male with Protestant backgrounds and were reared in the United States, with the exception of one born in England. Four major denominations from six different seminaries were represented. The group ranged in age from 22 to 38 years, with a median of 28.

The control group consisted of 17 second-year students attending Fuller Theological Seminary and the Southern California School of Theology. The 17 were selected from a larger pool on the basis of a man-for-man matching with the experimental group. The two groups were matched on the variables of sex, theological student status, Protestant background, and national origin. The groups were then individually matched with respect to age, intelligence, socio-economic status, and "nearness to God" (Factor I of the Religious Attitude

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[1] Fitzhugh James Dodson, "Personality Factors in the Choice of the Protestant Ministry as a Vocation." (Ph.D. dissertation, University of Southern California, 1957).

Inventory, developed by Broen).[1] Those above and below the median on the Religious Attitude Inventory, Factor II (conservative-liberal), were designated as the "conservative" and "liberal" students, respectively, within the experimental and controlled groups.

A battery of paper and pencil tests was administered consisting of the Religious Attitude Inventory, by Broen; the TAP Social Attitude Battery, an adaptation of the Adorno study of authoritarian personality, made by Boyd;[2] the Interpersonal Checklist, devised by Leary;[3] the Security-Insecurity Inventory, devised by Maslow;[4] and a Personal Data Sheet.

All the experimental subjects took the tests at their respective training centers under the administration of their chaplain-supervisors. They took the re-test 11 to 12 weeks later. The control groups took the tests and re-tests under the direction of professors in their respective seminaries.

All the tests and inventories were scored and the statistical significance of differences was determined by the use of "t" and "z" tests and the Mann-Whitney U Test.

Between the experimental group and the control group, the students with clinical pastoral education were found to show (1) a trend toward less authoritarian attitudes, (2) no significant difference in self-acceptance, (3) a trend toward more conservative religious attitudes, and (4) a very significant increase in insecure feelings.

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[1] William E. Broen, Jr., "Personality Correlates of Certain Religious Attitudes," Journal of Consulting Psychology, 19:64; 1955, "A Factor-Analytic Study of Religious Attitudes" (Ph.D. dissertation, University of Minnesota, 1956).

[2] Richard White Boyd, "The Use of Group Psychotherapy in the Professional Training of Ministers" (Ph.D. dissertation, Boston University, 1952).

[3] Timothy Leary, Interpersonal Diagnosis of Personality (New York: The Ronald Press Co., 1957); Multilevel Measurement of Interpersonal Behavior (Berkeley, California: Psychological Consultation Service, 1956).

[4] A. H. Maslow, Manual for the Security-Insecurity Inventory (Palo Alto, California: Consulting Psychologists Press, Inc. 1952).

Within the groups, the "liberals" showed significantly more change in both authoritarian attitudes and secure feelings; they showed no significant differences on self-acceptance or religious views. Between the groups, the experimental group showed a significant net increase of insecure feelings. None of the other measures reflected any significant change except that the experimental liberal group showed a significant net increase of conservative religious attitudes in comparison with the control liberal group.

"Within the limitations of this study, the findings seem to show that seminary students with clinical pastoral education definitely shift toward more insecure feelings; probably move toward less authoritarian and more conservative religious views; but have no change in self acceptance. . . . Except for less authoritarian attitudes and less secure feelings, changes in the experimental group do not reach the level of the hypothetical model of the self-actualizing student." (pp. 110-111)

40. PROCESSES AND EFFECTS OF CLINICAL PASTORAL TRAINING

What are the characteristics and processes of group training in clinical pastoral education? How effective are these processes?

William E. Ramsden[1] made a careful and systematic study of one of the small interpersonal groups at Boston State Hospital. The groups in pastoral education in this hospital meet for an hour and a half three times a week, during a twelve-week program. The group was studied both to determine its effects on the several members and to describe its group processes. Some attempt at evaluation of effects was made in terms of the members' self-

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[1] William E. Ramsden, "The Processes and Effects of a Training Group in Clinical Pastoral Education." Boston University, Ph.D., 1960.

understanding, interpersonal effectiveness, and understanding of group processes.

For the background of the study comprehensive reviews were made of the literature dealing with evaluation of clinical pastoral education, pastoral care of small groups, and group training in clinical pastoral education; books and articles dealing with group work in the perspective of religious education and the use of groups in the ministry of the church; and examples of work with groups in the secular disciplines which had particularly influenced pastoral education, especially in group psychotherapy, education, and group work.

"A basic theory for pastoral approach to groups was then developed, founded on the ideas that the function of pastoral care is to bring Christian growth through interpersonal relations and that the Church is a Christian community. Three stages of growth of the individual in relationship with the community were suggested. The first stage is inclusion, in which the person comes into the Christian community, and ultimately, into the Kingdom of God. The second stage is individuation, in which the person develops as an individual through his interaction in the community. Since individuation brings differentiation, tensions arise between individuation and inclusion. Creative resolution of these tensions can be achieved through the third stage of responsibility-taking, in which the individual takes responsibility in and for his community." (pp. 247-48)

A basic instrument for collecting data was the "Interpersonal Checklist" developed by Leary and his associates.[1] This list contains 128 adjectives indicating five levels of personality organization: public communication,

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[1] Timothy Leary, Multilevel Measurement of Interpersonal Behavior (Berkeley, California: Psychological Consultation Service, 1956). See also his Interpersonal Diagnosis of Personality (New York: The Ronald Press Co., 1957).

conscious communication, private perception, the unexpressed, and values. (pp. 104-14) Two additional measures were developed for this study, neither very refined and neither used in any previous work. The first was a "Role Repertory Test," containing items that could be classified in the categories, "Inclusion," "Individuation," "Responsibility-taking," "Peer Relationships," "Authority Relationships," and "General Activity." (pp. 118-19) The subjects were directed: "In the following list of roles that one can play in a group, check the ones that you feel you regularly take." Another instrument used was a form of content analysis aimed at a systematic description of some basic processes in group life in terms of inclusion, individuation, and responsibility-taking. This was used to determine the subjects' self-descriptions and their self-ideals and was administered at the beginning and at the end of the training period.

Depth interviews were held 90 days after the program, intended to discover how the subjects had experienced the group and what understandings they had gained from it. The interviews were tape-recorded and transcribed. Thus the way in which the subjects responded could be analyzed in terms of the understandings gained about group life. Another kind of thematic analysis was made possible by the inclusion of an additional picture in the battery of TAT pictures used in the Leary testing at the beginning and at the end of the period. The picture showed a group sitting around a table with not all having their eyes focused on any one person and with one gesturing. No special directions were given and all subjects wrote stories about it. It was expected that any general shift toward deeper understanding would be indicated in the themes elicited by the picture. A sociometric questionnaire was developed and given at the end of the program to identify interpersonal relationships.

A final source of data was the transcripts of the group sessions. Comments of the members on what they felt was going on in the group, the frequency of these comments, and the general pattern provided some basis for clinical judgments on the depth and accuracy of the subjects' participation.

The results indicated that group training had played a significant part in the program of clinical pastoral education. The group had affected its members by influencing their self-understanding, contributing to deepening of their interpersonal effectiveness, and increasing their appreciation of group processes. The members had formed relationships with one another that seemed important to them, though no unified picture of these relationships was yielded by the testing procedures used.

Ramsden concluded that the Leary system of interpersonal diagnosis of personality was not very useful in studies of this kind, since it provided neither significant measures of change nor predictions of direction of change that were confirmed. He felt that the content analysis did not justify the effort put into it and that it should be replaced by other approaches to the development of an observational system. The Role Repertory Test as used in the study was judged to be in need of considerable development before it could be regarded as dependable.

The sociometric questionnaire proved to be a useful instrument, providing evidence that there was agreement among the members in their rankings of one another with regard to degree of involvement, leadership, aggressiveness, cooperativeness, contribution to the group, and friendliness. These dimensions with the exception of friendliness were all inter-correlated.

"While the specific applications of it in this study were not very successful, the basic theory of inclusion, individuation, and responsibility-taking received confirmation at several points in interpretation." (p. 255)

41. PREPARATION FOR PASTORAL COUNSELING

What distinctions can be made between "pastoral" and "educational" counseling? How can the relationships between these two fields be clarified? What factors of educational counseling might conceivably contribute to the improvement of pastoral counseling? How can the training of pastoral counselors be improved? What factors of pastoral counseling might be refined so as to make this service more effective?

George Emil Bauder[1] made an analysis and comparison of the function and training of Protestant pastoral counselors and of educational counselors for the purpose of discovering answers to such questions. His study included an historical sketch of pastoral counseling, including its basic assumptions, principles, and objectives, as these are revealed in the literature; and an analysis of the functions and training of pastoral counselors as these are found in current practice. The latter part of the study was based upon data provided by 15 institutions and organizations (selected as being representative from a much larger original list). Twelve of these were theological seminaries and three organizations offering clinical training independent of seminaries or universities. The sources of data included replies to open-end questionnaires, syllabi of courses in pastoral counselor training, sample copies of examinations given in such courses, personal interviews with persons in charge of institutions providing training in pastoral counseling, and correspondence with leaders in the field of counseling.

Bauder found that there are differences in the approach to the counselee by pastoral counselors and educational counselors. Both types of counselors

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[1] George Emil Bauder, "The Preparation of the Minister for Counseling." Stanford University, Ed.D., 1956.

seek to foster individual growth in terms of assisting the individual toward greater personality integration, self-direction and responsibility; but the educational counselor functions in terms of the counselee's own psychological resources, while the pastoral counselor, in addition, may seek to gain acceptance of the Christian faith and foster growth and development in the use of spiritual resources.

There is a major difference in the approach to training. Whereas in educational counseling the movement seems to be from the study of normal personality to the abnormal, in pastoral counseling the abnormal receives the stronger emphasis. Supervision in practicum work is directed toward breadth of experience for educational counselors, while attention is directed largely toward hospital settings in the pastoral field. Research is more prominent in the training of educational than of pastoral counselors. The factors of training for educational counselors are more fully developed, are better articulated, and have greater refinement than are those in the pastoral field. There is not much communication between the two fields: little reference is made to understanding the duties and training of educational counselors in the literature of pastoral counseling.

Among the recommendations made by Bauder are: (1) improvement of communication and interaction between the areas of pastoral and educational counseling; (2) more extensive and intensive study of educational counseling and psychology on the part of those in seminary training who expect to enter the parish ministry; (3) greater emphasis upon normative behavior as the basis for training of pastoral counselors; (4) increased investigation, communication and experience in the areas of religious beliefs and values for those in educational counseling; (5) establishment of Christian psychiatric

centers that would provide referral possibilities for pastors who are now attempting to handle involved psychological cases without the necessary training.

"Effective counseling, which is taken to mean the effective resolution of personal problems in any sphere of life, involves consideration of both individual and cultural systems of values. Religious beliefs (within the scope of this study -- Christian beliefs) are seen to occupy a profound place in such value structures. Counseling, or any attempt to help another person to face important problems, which fails to give full consideration to these value elements is superficial regardless of the level of sophistication of the techniques employed. Conversely, the counselor who seeks to develop an effective therapeutic relationship with a client, without skillfully utilizing tested counseling techniques, is likely to be ineffectual and to find that goodwill per se is not adequate. The basic conclusion of this study is that these two roles of counseling have much in common, and that each can profit from communication with and understanding of the other." (pp. 118-19)

42. RELATION OF PERSONAL CHANGE TO CERTAIN PERSONALITY TRAITS AND TO LIFE SITUATION

When a person undergoing clinical training reports self-perceived changes in himself, are these changes observable and measurable by impartial judges? Would other individuals undergoing similar experiences change as perceptibly, if at all? Are there predisposing individual differences either in the personality or in the life situation which facilitate change? If change takes place, is a principal determinant of the degree of change the person's way of thinking about himself and about other people?

Barbara Mae Atwood[1] attempted to discover answers to such questions in a study of reported changes in 54 white male students enrolled for their first quarter of study in 13 centers of the Council for Clinical Training. She hypothesized that (1) personal change takes place to varying degrees in clinical training; (2) personal changes which occur are related to aspects within the personality and life situation; and (3) personal change taking place during training is related to the trainee's view of himself and of his relations with others.

The following records were obtained for each trainee: (1) a rating by his supervisor in terms of potential benefit from the training program; (2) an initial questionnaire in which the trainee gave his positive ratings of relationship with peers; (3) a score on the Cornell Index (of neuroticism); (4) weekly diaries in which, following given instructions, he reported incidents that had been helpful and the insights that had been gained; (5) weekly logs kept by his supervisor in which were recorded (a) the supervisor's impression of the trainee's characteristic level of understanding of self and of others, (b) changes which the supervisor labelled growth together with reasons for the evaluations, and (c) amounts of time spent by the trainee in group seminars, lectures, patient contacts, and individual supervisory conferences; (6) a final rating by the supervisor of degree of change; and (7) a final questionnaire in which the trainee gave his positive ratings of relationships with non-peers.

The data received from supervisors and trainees were quantified independently by impartial judges, for whom reliabilities were determined, and were

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[1] Barbara Mae Atwood, "Personal Change in Clinical Pastoral Training." Columbia University, Ph.D., 1958.

submitted to various statistical analyses. The three hypotheses were tested, with the following results:

(1) That personal change takes place in varying degrees in clinical pastoral training was confirmed. Gross change took place for the total group, and *t* tests indicated that the groups rated by the supervisors as "marked," "moderate," and "no change" differed significantly.

(2) That the changes were related to specific aspects within the personality and life situation was not supported. Correlations between the changes and such factors as age, military service, Cornell Index score, absence of environmental pressure (though single students did show more change than married students); and male rather than female influence as a motivating force for entering the ministry were not found to be significant.

(3) That personal change taking place during training is related to the trainee's view of himself and of his relations with others was confirmed. The group rated by supervisors as displaying high change also expressed more feelings and insights in their diaries. The high group had more positive self insights than the low group.

Atwood concluded that view of self was *the* significant variable related to personal change. Although individuals changed in varying degrees during clinical pastoral training, "no specific element of personality and life situation other than the student's view of himself and of his relations with others was significantly associated with change." (p. 55)

43. THE BIBLE COLLEGE AND PREPARATION FOR THE MINISTRY

What is the nature of the "Christian service training" offered in accredited Bible colleges? How is this training related to the task of the minister?

Otho Jennings[1] investigated the programs of Christian service training for ministerial students in the 31 member schools of the Accrediting Association of Bible Colleges for the purpose of (1) determining the status of the Christian training programs in these colleges, (2) ascertaining the relationships of Christian service training to the problems of the ministry, and (3) developing specific implications for future plans and improvements of the programs.

Five hypotheses were tested in the study: (1) that no consistent pattern of organization and procedure for direct experience training exists among the Bible colleges; (2) that there are no significant differences of opinion regarding the value of Christian service training between the Bible college deans and the graduates; (3) that the training is not significantly different from the direct experience training in the preparation of doctors, lawyers, teachers and theological seminary graduates; (4) that there is no significant difference between deans and graduates of Bible colleges in their perceptions of the problems of the ministry; and (5) that deans and graduates of Bible colleges perceive some direct experiences in Christian service as helpful in meeting the problems of the actual ministry.

The following procedures were employed: (1) a survey of the literature dealing with Christian service training for ministerial students; (2) a pilot study with 15 ministerial graduates of one Bible college as an aid

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[1] Otho Jennings, "A Study of Christian Service Training for Ministerial Students in Accredited Bible Colleges." Michigan State University, Ed.D., 1960.

in constructing a questionnaire; (3) the development of a questionnaire-inventory and its circulation among 532 graduates of the 31 accredited Bible colleges; (4) the circulation of a slightly revised form of the questionnaire to all deans of the colleges; (5) recording, tabulating and analysis of the data; and (6) testing of the hypotheses in terms of the people involved and experiences and similar practices in the professions of teaching, law and medicine.

A checklist of 29 problems related to the ministry was submitted to the deans of the 31 accredited Bible colleges. The same list was submitted also to a selected list of Bible college graduates. The deans and the graduates agreed in defining the task of a minister in terms of problems in personal relationships and as that of influencing opinions and actions in matters of group cooperation and participation. "It is the task of the minister, these two groups agreed, to induce men to accept the Christian religion and shape their concepts, convictions and conduct in accordance with its principles." (p. 35) A review of the literature in the field of pastoral theology revealed that the task of the minister was thought to consist of a five-fold responsibility: pastor, preacher of the Christian religion, leader in worship, chief administrative officer of the church, and educator.

The ministerial students responding were found to be participating in 39 types of Christian service activity. The eight of these in which more than 50 per cent participated, in descending order, were Sunday school teaching, occasional supply preaching, distribution of religious literature, hospital visitation, Gospel teams, Gospel mission work, street meetings, and private home visitation.

Two types of structure were found in the training programs: a faculty department or office, which was the most prevalent, and a student organization.

Other than these general similarities, wide divergencies were found. Great variety existed in the types of activities. There was no consistent pattern of supervision and control. Integration with the curriculum in most cases was limited or weak. "The sum total of these findings amount to a validation of the first hypothesis of this study, namely, that there is no consistent pattern of organization and procedure of Christian service training activities among the accredited Bible colleges." (p. 71) The second hypothesis also seems to have been validated, that there is no significant difference between the college deans and the graduates regarding the value of Christian service training.

There was general approval of the value of direct experiences within the Bible colleges, medical schools, teachers colleges, and theological seminaries; but the organizational structure of the direct experience training programs of the Bible colleges appeared less well developed than in any of the other types of schools. The Bible colleges compared favorably with the other schools in including many types of activities related to the involved profession. All of the Bible colleges and nearly all the schools of the other types provided training programs. Because of the voluntary basis of participation within the Bible colleges, the extent of student participation was decidedly inferior to that of the medical schools and teachers colleges. "Only in terms of broad generality could it be said that the faculties of the Bible colleges supervised the Christian service training programs. The power of control was resident, but it was more dormant than active. The superiority observed in the supervision and control of the programs of the medical and teachers colleges was marked and amounted to a significant difference from that of the Bible colleges." (pp. 91-92)

As compared with the medical schools and teachers colleges, the Bible colleges made a generally poor showing with regard to the integration of direct experience with the curriculum. The Bible colleges in the areas of faculty supervision and control and in relation to curricular integration appeared to be inferior to that of the other three types of professional schools.

Training in pastoral counseling was found to be the area in which the Christian service training programs were weakest as orientation for problem solving. Jennings suggested that serious attention should be given to improvement in this area.

"The purpose of Bible college education so far as the ministry is concerned needs to be clarified. Here the dual elements of general education and theological education come into focus. A reexamination of the whole Bible college program may well be in order. This raises the issue of whether the Bible college is a professional school, a quasi-liberal arts institution with a bibliocentric emphasis, or simply an institute providing Biblical and theological instruction without emphasis upon any particular profession." (p. 123)

Jennings suggests the following areas for further research: a comprehensive study of Bible college philosophy, curricular integration, supervision, a comparative study of practical training by Bible colleges and theological seminaries, and a study of Christian service activities as orientation for the ministry.

44. GROUP PSYCHOTHERAPY IN COUNSELOR TRAINING

Can group psychotherapy serve as a feasible and practical aid in the professional education of future counselors?

Paulus A. Heist[1] investigated the possibility that self understanding changes can be effected in normal people by the use of short-term group therapy. His study was focused around four questions: "(1) Can psychological and/or behavioral changes be derived from a group therapy program for adult 'normal' males, counselors-in-training at the graduate level? (2) Does the perception and acceptance of the individual by other members within the group have any relationship to an evaluation of change resulting from the therapy experience? (3) Does the amount of participation and type(s) of role(s) played by the individuals have any relationship to an evaluation of change resulting from the therapy experience? (4) Are the changes in individuals derived from a group therapy program sufficient to justify its recommended use as a phase of the counselor-educational curriculum?" (p. 194)

A group therapy experience, involving a psychiatric case worker on the staff of the Students' Mental Hygiene Clinic at The University of Minnesota, was provided for seven students in graduate counselor training beyond the Masters' degree level. Another group of seven was randomly selected to serve as a "control." Data for the two groups were compared on their achievements on three pre-entrance tests (Miller Analogies, Corporative English, and Cook's Education Information Test) and their scores on the Strong Vocational Interest Blank. Differences between the two groups were not significant at the .05 level.

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[1] Paulus A. Heist, "An Experiment Utilizing Group Psychotherapy in a Self-Analytic Procedure for Counselors in Training." University of Minnesota, Ph.D., 1956.

The two groups were subjected to various psychological measurements just preceding and following the therapy experience in order to establish a base for an evaluation of the study. These included the Minnesota Multiphasic Personality Inventory;[1] the Heston Personality Adjustment Inventory;[2] seven cards of the Thematic Apperception Test;[3] a Sentence Completion Test, devised by the Veteran's Administration Hospital staff, Fort Snelling, Minnesota; and an autobiographical analysis. In addition to the measurements made on both groups the attitudes and reactions of the experimental group members were evaluated on instruments unique to their therapy experience, including a sociometric device, two rating scales, an overall ranking on change, summaries of psychiatric interviews and two questionnaires.

Therapy sessions were held for the experimental group over a period of 12 weeks for 50 minutes one afternoon each week. The therapy sessions were completely recorded and transcribed. The protocols thus assembled were analyzed by three trained clinicians and group members were ranked relative to the amount of estimated positive change: (1) change in amount of participation; (2) change in role (e.g., from hostile to friendly); (3) change in self-concept; (4) insight into themselves as individuals; (5) amount of and change in defensiveness; and (6) general behavioral changes. A further analysis was made by unitizing and categorizing the protocols for purpose of determining roles and types of participation by the therapists and by group

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[1] S. R. Hathaway and J. C. McKinley, Manual for the Minnesota Multiphasic Personality Inventory (New York: The Psychological Corporation, 1945).

[2] J. C. Heston, Heston Personal Adjustment Inventory: Manual (Yonkers-on-Hudson, New York: World Book Company, 1949).

[3] Henry A. Murray, Manual for Thematic Apperception Test (Cambridge, Mass.: Harvard University Press, 1943).

members on the basis of group interaction analysis categories devised by Bales.[1] The rankings were found to cluster consistently into two groups: four top positions ("most change") and the bottom three ("least change").

Significant changes were manifested by the members of the experimental group at the end of the therapy experience. The experimental group tended to view their previous commitments and descriptions much more critically and with more discernment.

A significant relationship was found between an evaluation of change and the way individuals were perceived and accepted by other group members. The "least change" group received the lowest sociometric ratings and the two who received the highest status indices were in the "most change" group. There were definite differences in the extent and type of participative roles between group members judged to have changed the most and the least. The participative roles of the "most change" group were the most varied and the most flexible; they were more often positive, supportive, constructive and oriented toward others in the group; they gave more leadership and direction to the interaction and group process; they resorted to less behavior and participation that could be characterized as negative; and they participated progressively more in a productive, self-understanding, self-evaluating fashion.

Heist concluded that group psychotherapy was effective in producing changes in the members of the experimental group and that it can be of value in effecting psychological and behavioral changes for "normal" sophisticated adult clientele. He feels that the results of the experiment justify the use of group psychotherapy in counselor-education curriculum.

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[1] R. F. Bales, Interaction Process Analysis -- A Method for the Study of Small Groups (Cambridge: Addison-Wesley Press, 1950).

45. THEOLOGICAL ORIENTATION AND COUNSELING RELATIONSHIPS

Is there a consistent difference between liberal and conservative ministers in their preferences for directive or non-directive counseling relationships? If there is a difference, does it appear in all or only in certain areas of the counseling function?

V. James Mannoia[1] studied the relationship between theological orientation (liberalism vs. conservatism) and counseling set ("directive vs. "non-directive").

The population from which the sample was drawn consisted of members of the National Council of Churches (NCC) and of the National Association of Evangelicals (NAE) living in the state of Michigan. The official roster of the members of the NCC and NAE were made available to the investigator who made from these lists a systematic random selection (NCC, one of ten; NAE, one of five). The sample included 210 ministers connected with the NCC and 173 with the NAE, a total of 383. "The NCC and NAE were selected because their doctrinal positions provide a logical dichotomy of liberal and conservative points of view." (p. 27)

Since the overlap in theological position between the two groups was considerable, a further refinement in selecting the sample was made by the use of a "Religious Belief Inventory." Liberals were distinguished from conservatives on the basis of certain characteristic views: "The characteristic views of the liberal pastor are: man is inherently good, Christ was a prophet only -- like Buddha and Mohammed, belief in miracles is not

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[1] V. James Mannoia, "A Pilot Analysis of the Preferences of Liberal and Conservative Ministers Toward Directive and Non-Directive Responses in the Pastor-Parishioner Counseling Relationship." Michigan State University, Ph.D., 1962.

essential to Christian faith, and the Scriptures are not the only source of authority and truth. In essence, the liberal minister takes a naturo-rationalistic approach to the interpretation of Christianity. . . . The characteristic views of the conservative minister are: man is essentially evil, judgment and hell await the sinner, God is triune, faith supercedes reason, the Scriptures are the sole guide of the Christian. Essentially, the conservative minister is a supernaturalist, and allows for the miraculous as an integral part of the Christian faith." (p. 7)

Two basic instruments were used for collecting data: (1) a "Religious Belief Inventory," developed by Toch and Anderson as an instrument to describe the content of religious belief;[1] and (2) "Interview Sets," an instrument devised by the investigator to measure directive and non-directive response preferences. In the Religious Belief Inventory a total of 60 items of religious belief was listed with two spaces to the right of each item for the respondent to check either "agree" or "disagree."[2] The Interview Sets contained 20 statements of hypothethical interview situations representing counseling problems faced by ministers. Along with each of the statements were associated from six to eight responses, together comprising an interview set. In each set the statement made by the counselee was intended to reflect a problem in one of four major areas: emotional, spiritual, ethical and marital. The interview sets were submitted to eight raters for classification, to determine relevance of each of the counselee statements to one of the four problem areas and to classify the pastoral responses as either directive, non-directive, or not applicable.[3] Both instruments were

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[1] Hans Toch and R. Anderson, "Religious Belief and Denominational Affiliation," Religious Education, May-June, 1960, pp. 193-200.

[2] "Appendix D," Mannoia, op. cit., pp. 118-22.

[3] "Appendix C, Interview Set Validation Form," Mannoia, op. cit., pp. 94-106.

combined into a single questionnaire. A data sheet was added to provide information regarding formal training, age, years of pastoral experience, and church affiliation.

Liberals and conservatives were classified on the basis of their scores on the Religious Belief Inventory. The cumulative groups and their response preferences were analyzed by use of the Chi-square 2 x 2 Contingency Table to test for significant differences. Five between-group comparisons were made: one on total response preference, and one for each of the four problem areas.

There was a significant difference between liberal and conservative ministers in their preferences for directive and non-directive responses. Significantly more liberal ministers chose non-directive responses than did conservatives; and, inversely, more conservatives chose directive responses than did liberals. More liberal ministers than conservatives chose non-directive responses in each of the problem areas: emotional, spiritual, ethical and marriage. Similarly, more conservative ministers than liberal chose directive responses for each of these areas.

Mannoia concluded that there is a need for a better theory of pastoral behavior. "There is now evidence of differences existing between two diversely oriented theological groups of ministers. The differences are significant and consistent. Consequently, a theory may be developed that will account for the differences in counseling and their relationship to theology." (p. 86)

46. INFLUENCE OF PERSONALITY AND BACKGROUND UPON COUNSELING STYLE

What is the relationship between the personality of a counselor and his counseling style measured in terms of the sub-roles he plays in the counseling interview? How do background factors influence his counseling style?

Robert Edward Campbell[1] investigated the relationship between certain personality traits (ascendance, thoughtfulness, restraint, and persuasiveness) of the counselor and his counseling style; and between certain background characteristics (sex, teaching experience, leadership experience, and residence hall counseling experience) and counseling style in terms of the sub-roles the counselor emphasizes during the counseling interview.

The subjects of the study were 24 counselors-in-training enrolled in a graduate counseling psychology practicum at the Ohio State University, 14 men and 10 women; and 74 freshmen and sophomore students (38 men and 36 women) who had voluntarily sought the counseling service offered as a part of an introductory psychology course.

A total of 144 tape-recorded interviews was analyzed representing the first and second interview with each counselor's three clients, or six initial interviews, for each of the 24 counselors. The interviews were held weekly and lasted on the average 35 minutes per interview. Three categories of client problems were employed: adjustment problems, study skills, and special situations.

Three specially trained judges classified sub-roles on the basis of Hoffman's system for identifying the transition points between a counselor's sub-roles and the classification of sub-roles played between the transition points.[2] The 15-item classification included administrative arrangements, advising, asking elaboration, diagnosing, focusing, friendly discussion, information gathering, information giving, listening, participating, reflect-

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[1] Robert Edward Campbell, "Influence of the Counselor's Personality and Background on His Counseling Style." Ohio State University, Ph.D., 1961.

[2] A. E. Hoffman, "An Analysis of Counselor Sub-Roles" (Ph.D. dissertation, Ohio State University, 1956).

ing, rejecting, structuring relations, supporting, and tutoring. (p. 53)

The instruments used for the measurement of personality were the Guilford-Zimmerman Temperament Survey[1] and the Kuder Preference Record -- Vocational Form.[2] Information about the counselor's background was obtained through the use of an open-ended "Counselor Background Questionnaire,"[3] which included undergraduate major, present area of study, future vocational plans, past work experience, current work assignment, past individual work with others, hobbies and avocations, past and present activities, and preferred counseling theory.

Six hypotheses dealing with the influence of the counselor's personality traits on his counseling style, in terms of the sub-roles he emphasizes in the counseling interview, were tested by computing Rho rank difference correlations. Four hypotheses dealing with background differences were tested by using a Mann-Whitney U Test to determine whether there was a statistically significant difference in the use of sub-roles between each of the groups categorized by background characteristics.

The GZTS used to measure the personality traits of the counselor assessed 10 personality traits: general activity, restraint, ascendance, sociability, emotional stability, objectivity, friendliness, thoughtfulness, personal relations, and masculinity. Only three of these traits (Restraint, Ascendance, and Thoughtfulness) were used in investigating the hypotheses. In general, the Rhos were low and failed to support the hypotheses. Only Thoughtfulness reached statistically the .10 level of probability. Further analysis of

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[1] J. P. Guilford and W. S. Zimmerman, The Guilford-Zimmerman Temperament Survey: Manual of Instructions and Interpretations (Beverly Hills, California: Sheridan Supply Company, 1949).

[2] G. F. Kuder, Examiner Manual for the Kuder Preference Record, Vocational Form C, Fifth edition. (Chicago: Science Research Associates, 1953).

[3] "Appendix B, Counselor Background Questionnaire," Campbell, op. cit., pp. 144-46.

the remaining seven traits indicated that only Personal Relations had statistically significant relationship to counselors' sub-role behavior.

All 15 of the sub-roles were used by one or another counselor, though some were used more frequently than others. Asking Elaboration, Focusing, and Information Gathering were used most frequently and represented 50 per cent of the total. Diagnosing and Rejecting appeared the least frequently.

In general the hypotheses involving relationship of background characteristics of the counselor with his counseling style were more successful than those concerning the personality traits of the counselor. Female counselors tended to play more of the socializing sub-roles such as Friendly Discussion, Information Gathering, and Supporting. Counselors who had been teachers and/or public school administrators tended to play didactic sub-roles such as Advising, Information Giving and Tutoring more often than those who had not had this experience. Counselors who had been residence hall counselors showed a slight tendency to play more Information Gathering, Supporting and Advising sub-roles than counselors who had not had this experience.

The data of this study would seem to support the thesis that the background and previous experience of a counselor influence his counseling style to a greater degree than his personality traits. Campbell points out, however, that future research might well explore combinations of personality variables to discover the relative weightings of each for counseling. Weightings might possibly explain more about the significance of the personality of the counselor as it relates to counseling effectiveness. Additional studies might investigate role conflict, counselor-client personality compatability, personality differences between successful and unsuccessful counselors, counselor-trainee learning, multivariate approaches to studying counselor traits, social sensitivity of the counselor, and criteria for counselor selection.

47. GRADUATE PROGRAMS IN PASTORAL COUNSELING

What are the policies and practices of theological seminaries and departments of counseling and guidance with regard to the origins of their programs, admission to programs, and organization of programs?

William Jay Donaldson, Jr.[1] investigated the nature and scope of graduate training in pastoral counseling in the theological seminaries accredited by the American Association of Theological Schools and guidance departments in secular universities listed in the 1959-1960 edition of Preparation Programs and Course Offerings in School and College Personnel Work, published by the United States Department of Health, Education and Welfare, Office of Education. The sample included theological seminaries and guidance departments which indicated that their institutions currently permit religious workers to secure degrees while working in counseling with a pastoral emphasis.

Data were obtained through a normative survey questionnaire which included the following topics: the institution and department; origins of the pastoral counseling program; admission procedures; organization, including the interdisciplinary character of the program; courses contained in the sequence; effectiveness of preparation in particular areas; nature and scope of internships; placement services provided; and additional information, including suggestions, comments and the availability of printed information concerning the training program.[2] The responses were reported in

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[1] William Jay Donaldson, Jr., "An Investigation of Graduate Pastoral Counseling Programs in Selected Secular Universities and Schools of Theology." Michigan State University, Ph.D., 1962.

[2] "An Investigation of the Nature and Scope of Graduate Training in Pastoral Counseling," Donaldson, op. cit., pp. 157-63.

terms of percentage in each category for programs of both theological seminaries and guidance departments.

Among the findings and conclusions: (1) Admission policies place higher value upon academic credentials than upon personal contacts and entrance tests. (2) Counseling programs emphasize interdisciplinary areas of psychology more than other allied fields. (3) There is a nearly equal balance between theoretical and technical emphases in the kinds of courses contained in pastoral counseling programs. (4) Reports on effectiveness of graduates in particular areas place greater stress upon functional skills than subject knowledge. (5) Theological seminaries utilize various kinds of hospitals for internships while guidance departments rely more on social agencies and counseling centers. (6) The primary type of placement service is a permanent placement file for graduates. (7) Master's candidates outnumber doctoral candidates almost two to one. (8) Many religious workers enroll as non-degree students for purposes of refreshing previous training or attending workshops and practicums for greater proficiency. (9) Not many institutions have printed information on pastoral counseling per se, though many have information concerning the training programs in general. (10) There seems to be an increasing awareness that training in pastoral counseling is needed on the part of non-theological private and state institutions. (11) Guidance departments are realizing the need of identifying a definite sequence of courses of training for religious workers enrolled in their programs. (12) There seems to be a definite trend toward interdisciplinary studies in offerings for ministers enrolled in counseling programs. (13) Admission policies for accepting ministers in counseling programs in guidance departments are largely the same as those for admitting regular guidance workers. (14) Seminaries realize the need and the importance of more specialized training in pastoral counseling at the

Masters' and Doctors' levels. (15) There is a need for clarifying the role of the theological seminary in connection with that of other institutions in the total picture of graduate training in pastoral counseling. (16) Most guidance department staffs consider their course offerings related to pastoral counseling as inadequate without presupposed training in religion by their candidates.

48. CONTINUING THEOLOGICAL EDUCATION FOR CLERGYMEN

What provision is being made for programs of continuing theological education for Protestant clergymen in America? How can these programs be further developed and expanded so that the minister's scholarly and professional competence may be increased?

Theodore Louis Trost[1] in a study of "the concerns, practices, and procedures of theological seminaries, denominations, and councils of churches" in the field of continuing theological education, attempted some evaluation of existing programs in the light of the current cultural and religious situation and offered certain recommendations for the development and expansion of these programs.

Continuing theological education was defined as "any brief to intensive, systematic, non-credit course of study in the theological, interdisciplinary, and related fields which is designed (1) to make possible the acquisition of new knowledge and insights; (2) to strengthen the habits of critical thinking and inquiry; and (3) to increase scholarly and professional competence." (pp. 2-3)

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[1] Theodore Louis Trost, "Continuing Theological Education for Protestant Clergymen." Columbia University, Ed.D., 1962.

He justified his study on the bases of the constant emergence of new knowledge resulting from inquiry and research in all fields of learning; the revival of theological interest in both professional and lay circles; increasing recognition of the role of religion in contemporary society; the changing role of the clergyman in our society; the growing emphasis upon the importance of scholarship and intellectual competence in all fields; the acceleration of continuing education programs in other professions; the rise of the educational level of the laity; and the minister's dilemma in his efforts to upgrade his professional competence in the light of ever increasing demands of the parish and community.

The procedures consisted of an examination of continuing education programs in certain non-theological professions; literature on continuing theological education appearing in theological journals and in the Bulletins of the American Association of Theological Schools; and programs reported by theological seminaries, denominational boards, and councils of churches.

Programs of continuing education were examined in certain secular professions: law, medicine and education. All of these place much emphasis upon the need for flexibility and stress the importance of the practitioner's frequent review of fundamentals, modification of initial education and the acquisition of new knowledge and skills. Attention was called to the extensive continuing education opportunities offered in dentistry and business and industry, though these were not analyzed in this study.

A letter of inquiry regarding programs of in-service training was sent to the 76 seminaries accredited by the American Association of Theological Schools. Replies were received from 68 (89 per cent). These reports revealed that theological schools are becoming increasingly aware of their

obligation to encourage and stimulate further intellectual development among their graduates. Not many are providing sustained programs in continuing theological education but some are offering dynamic and creative programs both on and off the seminary campus. "A number of means have been employed successfully, e.g., convocations, institutes, conferences, seminars, lectures, workshops, clinics, refresher courses, course syllabi, subject bibliographies, library extension service, and radio and television presentations." (pp. 94-95)

Seventeen of the major denominations reported their programs. Several of these were offering programs of a practical nature. "Some of these are undergoing a noticeable change in emphasis which indicates flexibility of design, and sensitivity to the changing times and needs on the part of program committees, e.g., such topics as 'The Theological Basis of the Church and Ministry' are now being discussed in 'retreats' and workshops rather than topics concerning denominational program techniques." (pp. 112-13)

The National Council of Churches created a special committee on continuing education in 1959. This committee is engaged in formulating its policy and program in the light of current continuing theological education opportunities available, the extent of participation by the clergy in these programs, and the needs of the Protestant clergy for continuing education. Certain state councils are co-sponsoring programs in cooperation with institutions of higher education which "give promise of making an important contribution toward a more realistic understanding of some of the social issues and national and international problems on the part of clergymen." (p. 124)

The study revealed that some excellent programs of continuing theological education are being provided; that alumni convocations, institutes and workshops dealing with the practical aspects of the ministry are gaining

widespread acceptance; that many seminaries are now providing summer courses; that programs aimed at highly selective groups of clergymen and designed on the seminar plan are gaining in number and popularity; that there is evidence of increasing interseminary and interdenominational sponsorship of programs as well as the co-sponsorship of programs between councils of churches and institutions of higher learning; that increasing provision is being made for refresher courses designed to impart new knowledge and develop skills; and that a significant number of seminaries provide library extension service.

Trost feels, however, that most of these programs are inadequate in that, with but few notable exceptions, they are sporadic, fragmented, and superficial, providing neither the breadth, depth, nor continuity essential to scholarly pursuit and growth in professional competence. He stresses the need for more refresher courses in theology, church history, Biblical study and pastoral care; more opportunities for alumni to engage in serious study; the co-sponsorship of more courses with universities and colleges in secular subjects which are relevant to the Protestant ministry; more residential programs particularly during the summer months; wider geographical distribution of programs; more cooperative programs between state councils and seminaries and universities; the establishment of departments of continuing education in theological seminaries; the coordination of existing offerings and the dissemination of information about existing programs and new developments; and experimentation with new and imaginative methods through demonstration and research.

Trost proposes the creation and organization of a National Agency in Continuing Theological Education for the purpose of coordinating existing programs, assisting in the expansion of these programs, development of new programs, the implementation and strengthening of the over-all program of continuing theological education, and making these offerings available to clergymen throughout the nation without undue interruption of their daily professional activities.

IV. ON THE WORK OF THE MINISTER

49. THE PRIEST AS EDUCATOR

What does the modern church consider the teaching responsibility of its clergy? To what degree are the ministers of the church fulfilling this obligation?

Charles Everett Whipple[1] undertook to discover what the Episcopal Church considers the teaching ministry of the priest and the degree to which the priests of the church are fulfilling this ministry today. His basic hypothesis was that "there is a discrepancy between the theoretical and actual teaching ministry of the priest in the Episcopal Church." Several specific problems were included: "(1) the history of the teaching ministry of the priest; (2) the theoretical or legal teaching ministry required of the priest; (3) the traditional or general concept of the teaching ministry of the priest; (4) the extent to which the teaching ministry of the priest today fulfills these concepts; (5) how changes in the Church's educational program affect the teaching ministry of the priest; and (6) what effect the increase of lay workers in religious education has had on the teaching ministry of the priest." (p. 2)

An historical survey of the teaching ministry of the church was made through a study of the Bible, church histories, histories of Christian education, and related literature. Discussions of the teaching ministry in the early church, the Middle Ages, the church in England, and the American church formed the basis for the historical background. An attempt was made to

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[1] Charles Everett Whipple, "The Teaching Ministry of the Priest in the Episcopal Church." New York University, Ed.D., 1959.

establish a theoretical, legal and ideal concept of what the teaching ministry of the priest should be through a study of the Book of Common Prayer, Canon law, books on pastoral care, official publications of the Church, and personal experience. As a result of this study, "It becomes rather obvious that the canon law, the Ordinal, the teachers of pastoral theology, the directors of the program of Christian Education, and the mind and will of the Church, lay upon the clergy of today a heavy responsibility to exercise perhaps even more fully than at any time in history an effective and rather all inclusive teaching ministry." (p. 83)

An attempt was made to describe and evaluate the present day status of the teaching ministry by means of a questionnaire[1] which, before printing, was submitted for criticism to a jury of leaders in the field of Christian education, the National Department of Christian Education of the Protestant Episcopal Church, one bishop, four parish priests from different dioceses, and three professors of New York University. In its revised form it was mailed to the total membership of the clergy in the church, approximately 6,000 priests. A total of 3,026 responded, slightly more than 50 per cent.

The data were reported in terms of percentages, the number of replies to each question being divided into the number of responses received to each section of the question. After 1,000 of the questionnaires had been tabulated, a definite pattern seemed to be developing. After 1,200 replies had been tabulated, the same pattern was firmly established. An attempt was made to check validity by having 15 priests from parishes of varying community strengths answer the questionnaire. Tabluation of the replies fell into

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[1] Appendix III, "The Teaching Ministry of the Priest in the Episcopal Church: A Questionnaire for Parochial Priests," Whipple, op. cit., pp. 145ff.

the same pattern as the results of the investigation conducted by mail. The investigator assumed that the data of the survey depicts a valid representation of the teaching ministry of a priest in the Episcopal Church today.

The study is summarized and the conclusions stated in terms of a composite of the activity reported by "the average priest." This priest would be a college and seminary graduate, would have taken at least one course in religious education, and would have passed a canonical examination in that subject. He probably has had no further academic training in this area since ordination. "Books on pastoral care, practical experience while in seminary, and working things out as situations developed, plus some help from Church headquarters, probably provided the background for his teaching ministry." (p. 119)

He spends a quarter of his time with the church school, selects his teachers in consultation with others, and chooses an Episcopalian but not necessarily a Seabury curriculum. He would like to have a director of religious education and would relinquish a large portion of planning and supervision of the educational program if he had one. "He obviously wants aid with his teaching ministry." He occasionally participates in some kind of training program for his teachers but has no specific regular system of leadership education. He probably officiates each Sunday at a service of Morning Prayer which would include children, and he may preach or give a special talk directed to young people. He does not obey the canon about using the catechism and the rubric which requires that he "openly instruct or examine the youth of his parish," but he occasionally uses these offices with the children. He considers the church school one of several equally important areas of his work and enjoys it no more and no less than any other phase of his ministry. During the course of the year, he gives lectures and instruction in the Bible, doctrine, history, liturgics and the missionary

work of the church, though his emphasis on the last named field is not as great as in the others.

He gives some instruction regarding the nature and significance of baptism, prepares candidates for confirmation, and has at least one interview with parents and godparents. He holds one or more interviews or discussions with prospective brides and grooms and instructs them regarding the nature of Holy Matrimony. He takes little part in educational activities beyond his church school. He has probably not planned nor conducted a vacation church school, he is not involved in a released time program, and he does not have a parochial school.

Though he is on the mailing list of the National Church Headquarters and has received all the information concerning the teaching program of the church, "He does not seem to have a great enthusiasm about information coming from headquarters and does not always feel there is any value in cooperating with them or trying their ideas." (p. 122)

He does not think of his pulpit as primarily an educational medium. Though he may insert a paragraph of instruction in each issue of the parish paper, he does use this paper particularly as a teaching tool.

"Many priests, perhaps as many as 25 per cent, fall short of the theoretical ideals set forth by the canons, the writers of pastoral theology and the leaders of the Church, but the majority of the priests of the Church are fulfilling the standards set forth by these sources and are exercising a fairly complete teaching ministry in the Church today." (p. 124)

Whipple concluded that "on the basis of the replies this study would seem to indicate that the average priest is exercising his ministry in most fields where there is a need for religious education and that the basic

hypothesis of this study is false. There seems to be no discrepancy between the theoretical and the actual teaching ministry of the priest in the Episcopal Church today." (p. 134)

50. COUNSELING TECHNIQUES USED BY THE CLERGY

What preparation has the typical minister for pastoral counseling? What problems are encountered in his counseling? What is his underlying philosophy with respect to pastoral counseling? How proficient is he as a counselor?

Roland Vernon Hudson[1] made a survey and analysis of the counseling techniques used by 200 full-time Protestant pastors living in the Midwest. His purpose was to discover (1) the academic, occupational and psychological preparation of the pastoral counselor; (2) the problems encountered with consideration of the conditions under which counseling takes place; (3) the procedures employed in pastoral counseling; and (4) the proficiency of the pastor as a counselor.

The survey instrument consisted of two inventory forms: (1) Form A, "The Open-End Questionnaire," containing six questions:

1. Do you attempt counseling service in your pastorate at the present time; and, if so, how is it given?
2. What categories of problems are presented?
3. In what place does the counseling take place?
4. With what community agencies or services are you in contact?
5. Which procedures do you use as a counselor?
6. Briefly, what sorts of techniques do you use, and what ones do you think ought not to be used in your pastoral counseling? (p. 7-8)

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[1] Roland Vernon Hudson, "A Survey of Counseling Techniques as Used by the Clergy." Purdue University, Ph.D., 1950.

and (2) Form B, a test entitled "How I Counsel," previously prepared and copyrighted by Stanley C. Benz and Herman H. Remmers.[1] The latter test consists of 50 items relative to the techniques and philosophy of counseling. The testees checked the items for agreement, uncertainty and disagreement.

The inventory was submitted to 500 clergymen, all Protestants and all actively engaged in serving parishes on a full-time basis. All were married, male and white. Those who did not respond within two weeks after having been sent the inventory were sent tracer post cards. Two hundred responded with completed inventories in time to be included in the survey. Hudson admits that "The extent to which the sample is representative of the clergy in general or of any particular group of clergymen is certainly open to question." (p. 15)

Eighteen categories of problems were listed in the inventory. These were checked by the pastors, in descending order of frequency: religious conflicts, divorce, personality problems, educational guidance, vocational guidance, children's problems, boy-girl relationships, separation, marital choices, extra marital relations, infidelity, community problems, militarism and pacifism, changing mores, world affairs, perversion, masturbation, and eroticism. (p. 36)

They listed also the following types of problems with which they had had experience: "alcoholism, pre-marital counseling, financial problem, conflict between marital mates, illness and poor health, bereavement, family problems, neuroses, psychoses, senility, housing problems, adoption or placement of children, in-laws, seeking spiritual redemption, race prejudice, employment adjustment, school problems, suicidal tendencies, change of life period, non-vocational ways of serving God and humanity, mental health,

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[1] Stanley C. Benz and Herman H. Remmers, "How I Counsel" (Purdue University: Division of Educational Reference, 1948).

philosophy of life, fraud, personal indulgences, leisure time activities, pardons and paroles, legal problems, adolescent sex relations, and interrupted pregnancies." (p. 35)

Responses to the question regarding techniques used and techniques to be avoided revealed a contradictory or at least a paradoxical trend. The respondents seemed to be mentally oriented to the non-directive approach but were largely occupied with the more directive techniques. There appeared to be "no small amount of divergence between the pastors' impressions and expressions, attitudes and actions, ideation and demonstration, relative to counseling." (p. 40) In spite of these inconsistencies, however, Hudson felt that his data indicated some insight into human nature and thus a degree of understanding of some of the basic principles of psychology.

As compared with the general population, the clergy included in this study had superior academic preparation. Eighty-four per cent had earned academic degrees and 14 per cent had had seven or more courses in psychology. A positive rectilinear relationship was found between the higher obtained scores on the part of the pastors and the number of years of academic training, the number of psychology courses taken, and the size of the active church membership.

Hudson makes certain recommendations regarding the possible strengthening of training in psychology and related fields for clergymen. These included (1) courses in methods of effective pastoral counseling; (2) courses on the minister as a psychological being with emphasis upon understanding himself; (3) an integrative series on insights from pastoral psychology on the work of the clergy; (4) a "province" series on the typical problems of pastoral counseling; (5) a "familiarization" series on special problems, such as those presented by juvenile delinquents, unmarried mothers, adult

offenders, depressed persons, homosexuals, and those with other psychopathic or personality disturbances; (6) an interprofessional series in which a neuro-psychiatric team will help to explore the relationships of the pastor's position to the other "helping" professions; and (7) a "perspective" series in which factors in other disciplines of immediate relevance to the minister may be presented. (pp. 68-69)

51. THEOLOGICAL LANGUAGE AND PASTORAL COUNSELING

What is the relationship of theological language to the pastoral counseling function? How does this relationship vary in the differing Christian traditions? How is the theological language used in pastoral counseling influenced by such factors as the place in which the counseling occurs, the nature of the counseling problem presented, and the basis upon which the clergyman exercises the power of his office?

Waller Byrd Wiser[1] made an exploratory and comparative study of the extent to which certain variables influence use of theological language and secular language in pastoral counseling. Four denominations were selected for study: Congregational, Methodist, Protestant Episcopal and Roman Catholic.

The study consisted of three steps: (1) an examination and comparison of the extent to which theological language, as well as secular language, is used in pastoral counseling within the selected denominations; (2) an examination of the pastoral counseling literature to determine the relationship of the language used in the counseling situation to the variables of

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[1] Waller Byrd Wiser, "The Influence of Selected Variables on the Language Used in Pastoral Counseling." Boston University, Ph.D., 1962.

(a) authority, (b) locale, (c) presenting problem; and (3) personal interviews with six ministers from each of the four denominations, all chosen from the subscription lists of two leading journals of pastoral psychology, and with five pastor-counselors from the Worchester Council of Churches. Thus a total of 29 pastors were interviewed.

The interview schedule consisted of three parts: (1) the use of the language in pastoral counseling, as revealed in answers to a series of eight questions; (2) models representing three possible ways in which the secular and theological dimensions may be viewed in relationship to each other, one set of models for parish ministers and another for the counseling center ministers; and (3) the meaning of terms used in the counseling relationship. In the study of the meaning of terms, ten psychological terms were used: integration, anxiety, maturity, inferior feelings, acceptance, guilt, counseling, rejection, hostility and needs. The respondents were asked to write in the theological word or words most closely approximating each of the psychological terms. Each was then asked to indicate on a rating scale the degree of similarity in meanings between the psychological and theological terms.[1]

In analyzing the concept of authority in selected Christian traditions, Wiser deals with the historic expressions of religious authority in New Testament times, the early Christian church, the Sixteenth Century Reformers, and the Roman Catholic church. In contrasting the Protestant with the Roman Catholic interpretation of religious authority, he concluded that "the authority of the Bible sealed by the witness of the Holy Spirit was the essential ingredient in the Protestant view. In the Roman Catholic position . . . God's authority is expressed not just in revelation but also in a Church. . . .

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[1] "Interview Schedule," Wiser, op. cit., pp. 165-72.

the Protestant principle of religious authority differed from Roman Catholicism with respect to the authority of the Church." (p. 86) According to the Roman Catholic concept additional sanctifying grace is indelibly infused into the soul of the priest at the time of his ordination. He is then set apart as qualitatively different from the laity and as possessing unique authority. This represents "conferred" authority in contrast with the authority of "competence," held by most Protestant groups. Although there are variations in the meaning of ordination among Protestants, ordination is not regarded a sacrament as in Catholicism. Some implications of these differences in concept for the language used in pastoral counseling were pointed out.

In Roman Catholic perspective the language used to define the aims and goals of pastoral counseling was basically theological. The theological assumptions necessitate "the utilization of a methodology that would enable emotional disturbances to be treated for the purpose of determining the gravity of sin and for the creation of a life for service to the Church." (p. 129) From the Protestant perspective, "the specific aim of counseling was to help people help themselves. . . . There was a mixing together of the terms pastoral counseling and counseling and it was not always clear whether the authors were speaking out of a secular or theological framework." (pp. 129-30) Wiser observed that "in the Roman Catholic perspectives on pastoral counseling . . . no discontinuity existed between the theological orientation and the method and process of the counseling function. In the Protestant tradition, however, there was a discontinuity between perspective and function." (p. 134)

The clergymen in each of the five groups perceived the overall goal of pastoral counseling as bringing the religious dimension into the counseling relationship but the particular expressions of this goal varied. The Roman Catholics and Episcopalians stressed the active participation of the person

in the sacraments of the church; the Methodists, Congregationalists and counseling center pastors emphasized the fellowship aspects of the church community. In describing the content of the religious dimension Roman Catholics and Episcopalians stressed the sacramental aspect of church life while the other pastors were concerned about the relevance of the Christian faith. Roman Catholics indicated that without exception they use theological language regularly in their counseling work. Episcopalians regularly used theological language, though with a decreasing emphasis. Methodists, Congregationalists, and center pastors reported that the use of theological language depended primarily on the initiative of the counselee. In some instances the members of the latter groups felt that theological language should be avoided. Roman Catholics and Episcopalians reported the use of religious resources in counseling without the counselee initiating their use, while the use of prayer and the Bible on the part of Methodists, Congregationalists and center pastors depended primarily on the counselee and his initiating action.

The language used by the pastor in counseling seemed to be influenced by the variables of locale, presentation of the problem, and the authority of the minister.

Among all the writings on pastoral counseling studied, there was emphasis on the importance of establishing communication; the quality of the relationship established was regarded as the sine qua non of effective counseling; and all the writers expressed in varying ways dependence upon the client-centered approach of Carl Rogers.

There is possible confusion in pastoral counseling between the "authority of commitment" and the "authority of competence" as symbolized by the use of the concepts and methods of the secular helping professions. The use of the

concepts and methods of these professions seem to be identified with the Protestant groups in which the authority structure is personal rather than conferred.

Wiser concluded his report with a strong plea for increasing dialogue between the conceptual and functional disciplines. He suggests that establishing communication in the counseling relationship involves difficulties for the Protestant minister which do not apply in the case of the Roman Catholic priest. For the Roman Catholic, a framework for the implementation of his faith-commitment in counseling has been effected partly through moral theology.

Possibilities for the Protestant are to be found in Tillich's method of "correlation." Through the results of correlations between theology and the secular disciplines there can be worked out an "operational theological language" for use in pastoral counseling. "The theological concept of sin, for example, needs to be spelled out in terms of detailed processes in man. To accomplish this, a dialogue should be established between theology and the secular disciplines whereby the conceptual presuppositions of each discipline concerning the nature of man might be correlated for the purpose of formulating an operational theological definition of sin. It is not enough to know that man lives in a state or condition of sin. If we are to help people on a behavioral level, the theological meaning of sin will need to be communicated in and through an operational language." (p. 273)

52. THE PASTOR'S HOSPITAL MINISTRY

How effective is the hospital ministry of the typical clergyman? How can his hospital ministry be improved? How may the pastor be more helpful as a working component of a hospital team? How can better use be made of the counseling interview during the hospital visit? What are some principal criticisms of the ministers' hospital visits offered by patients?

William Graydon Tanner[1] made a study of the hospital ministries of ministers to patients in the Memorial Hospital in Houston, Texas. Data were secured by means of questionnaires, interviews, and a review of literature. A questionnaire devised by the investigator to measure the patient's reaction was divided into three sections: six open-end questions designed for sentence-type answers, sixteen "yes" and "no" questions to be checked by the patient, and a personal data sheet.[2] This was printed and distributed to the hospital patients by the ward secretaries. Of 215 questionnaires presented, 162 were returned. A second questionnaire of eight items was used to question ministers concerning their opinions and approach to the pastors' hospital visitation program.[3] These were distributed to 43 ministers, all of whom returned completed forms.

Interviews were held on an impersonal basis with various members of the hospital staff presenting general questions concerning hospital routine in order to determine how the minister might be more helpful as a working component of the hospital team.

In his review of the literature, Tanner deals first with the crisis of illness, having found that the literature deals with this crisis in a

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[1] William Graydon Tanner, "A Study of the Pastor's Hospital Ministry." University of Houston, Ed.D., 1956.

[2] "Appendix A, Questionnaire on the Patient's Reaction to the Local Pastor's Hospital Visit," Tanner, op. cit., pp. 289-92.

[3] "Appendix B, Questionnaire for Ministers," Tanner, op. cit., p. 293.

four-fold emphasis: "spiritual" crisis, "counseling" crisis, "social" crisis, and "a professional minister-physician" crisis. There are several aspects of the minister's preparation for calling on the sick: physical, mental, emotional and spiritual. The pastor has various resources for a hospital ministry: the pastor himself, the Bible, prayer, and listening. There are several common misconceptions concerning the hospital sick: that they are lonely; they are bored; they do not have a great deal of actual pain; they are sad; and they are going to die. Each of these topics is discussed in some detail. Extended consideration is then given to the hospital visit with explicit suggestions regarding preparation to visit the sick, precautionary measures before entering the room, behavior in the sick room itself, things to avoid in the sick room, and how to maintain records after leaving the sick room. Some special sick room situations are described, such as ministering to the surgical patient, to the convalescent, to the physically handicapped, to invalids, and to the dying.

An extensive analysis is given of the results of the questionnaires. In his final chapter Tanner summarizes his findings and conclusions in the form of 73 suggestions and observations. Thirty-seven of these were suggested "constructive improvements for the pastor's hospital visits." (pp. 254-62) The remainder of the items were included under three categories: (1) how the pastor may be helpful as a working component of the hospital team, including working relationships between the minister and the nurse, the doctor, and other members of the hospital staff; (2) how the counseling interview during the hospital visit should be varied with special groups such as children, surgical patients, maternity patients, convalescent patients, invalids, and those who are facing death; and (3) a resume of unfavorable impressions concerning the minister's hospital visit as reported by patients visited by the minister.

Among the criticisms offered of the minister's hospital visits were that they are sometimes too routine and mechanical; that the minister sometimes enters the sickroom with the emotions of fear or anger prevalent in his attitudes; that he sometimes engages in loud talking or laughing, jarring the bed, moving jerkily and walking about on tiptoe; that his visits are often too brief, leaving the impression that he is pressed for time; that he sometimes attempts to probe and pry into affairs which patients do not care to disclose; that sometimes he persists in asking leading questions in matters that are of no concern to him; that he sometimes assumes a pessimistic or fatalistic attitude; that he does not always appear sincere in his approach, sometimes gazing about the room or manifesting a lack of interest in the patient's problems; that his visits often lack spiritual depth (38 per cent of the patients stated that they gained no spiritual help from the pastor's visits); that the minister often dominates the conversation during the hospital visit; that some ministers carry on conversations with everyone in the ward; that they often appear to be aloof and too reserved; that they use the "ministerial" tone in conversation during the visit; and that they often do not knock on the door before entering the room.

Tanner suggests that the minister should take the necessary time to carefully evaluate his hospital ministry and that he should continually strive to gain a more complete knowledge of counseling resources and ways of employing them effectively in his ministry of healing.

53. LAY PERCEPTIONS OF PASTORAL CALLING

How is the minister's role in pastoral calling perceived by his parishioners? How are parishioners' perceptions influenced by such factors as size of community and church, age, sex, marital status, education, occupation, income, denominational background, and church participation?

Bydus Francis Kaiser[1] investigated parishioners' perceptions of ministerial roles in pastoral calling in the Worcester District, New England Conference, of the Methodist Church. The study was based on two methodological assumptions: one, that a lay person perceives a minister who calls upon him in one or more of the following roles: church administrator and organizer, pastor, preacher-prophet, priest, religious teacher, universal friend, judge, and evangelist, these roles being the ones most stressed in the literature on pastoral calling; and second, that the lay person's perception of the minister's role is influenced by certain personality and environmental factors. The purpose of the study was to determine if these assumptions are true, and if so, in which of the roles the minister is most often perceived and how perceptions of him are influenced by personality characteristics and the environmental situation.

A questionnaire[2] was the basic instrument for collection of data. Nine multiple-choice questions were used to discover in which ministerial roles, if any, respondents perceived a minister on a pastoral call. For each question there were nine possible answers, eight of them corresponding to

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[1] Bydus Francis Kaiser, "Parishioners' Perceptions of Ministerial Roles in Pastoral Calling." Boston University School of Theology, Th.D., 1962.

[2] "Questionnaire on Pastoral Calling," Kaiser, op. cit., pp. 155-58.

one of the standard ministerial roles as listed and a ninth marked "other." A tenth question asked for a description of the most helpful pastoral call ever made on the respondent. The ten questions were as follows: (1) "On whom do you think the minister calls?" (2) "What do you think the minister does during the pastoral call?" (3) "What do you think of the minister when he calls?" (4) "How do you think the minister utilizes a pastoral call to help you with your problems?" (5) "What do you think the minister is trying to accomplish in pastoral calling?" (6) "If you had just lost a loved one through death, what do you think the minister would do on a pastoral call?" (7) "If you were ill, what do you think the minister would do on a pastoral call?" (8) "When the minister calls on the unchurched, what do you think he does?" (9) "What do you think the minister would do if he called to ask you to accept some new responsibility in the church?" (10) "Describe the most helpful pastoral call that any minister has ever made upon you." In each of these questions, except the last, several choices were indicated and the respondent was asked to check one or more and to double check the statement considered most characteristic of ministers he had known. The final page of the questionnaire contained blanks for personal data such as age, sex, marital status, number of children, education, occupation, income, denominational background, church attendance, and participation in the church program.

Each of the ministers in 44 parishes was visited personally in regard to the distribution of the questionnaires and was supplied with a number equivalent to five per cent of his church's membership. Copies of the questionnaire were mailed to a systematic sample of the church membership (every 20th name) by the individual ministers from alphabetical church membership rolls, with the omission of incapacitated, non-resident, and affiliate members. A total of 559 completed questionnaires (71.7 per cent)

were returned. An average of 2.8 responses per question was checked by each respondent. The two methodological assumptions appeared to be confirmed by the data.

According to the responses, the role in which laymen most frequently perceived their minister on pastoral calls was that of "universal friend." The role of pastor was ranked from first to fourth, but primarily second and third. Parishioners tended to feel that "crisis calls" are the most helpful type of pastoral call.

Some of the roles of a clergyman which have been part of our history are apparently being reinterpreted by contemporary American society, such as that of judge, religious teacher, and preacher-prophet. Other roles such as that of priest and evangelist seem to be barely holding their own. Instead, the minister seems to be perceived by an increasing number of laymen as a universal friend, a pastor, and a church administrator and organizer.

Most of the literature on pastoral calling has been written apparently from two points of view: the pastoral and the evangelistic. "There was little space given in the literature to any other type of call, despite the fact that administrative and promotional calls take up a large share of the minister's time and he is being perceived by many lay people as a Church Administrator and Organizer." (p. 137)

Very few respondents expressed a negative reaction toward pastoral calling. Apparently most of them desired the minister to call upon them whenever possible.

In analyzing the effect of 13 factors on the lay person's perception of the minister's role, the following were found to be significantly related: size of the respondent's community, size of church, age, respondent's marital status, education, occupation, denominational background,

and church attendance and participation. Sex seemed to have very little effect on perceptions of the minister's role.

Kaiser concluded that "it would seem that one implication for increased ministerial effectiveness arising from this study would be for ministers to re-examine the ways they function, the roles they are attempting to play, and the methods they are using in their efforts to make the gospel meaningful to the people they serve." (pp. 143-44) Another implication seemed to be that lay people feel more comfortable about pastoral calls when they are aware of the purpose of the call. Serious attention should be given to making administrative and promotional calls more meaningful since they apparently are becoming increasingly more important in the modern church. Theological education should give more emphasis to preparation for pastoral calling. "There seems to be a tacit assumption among theological educators that anyone can call, or at least that any minister can learn to call by calling. However, it is not usually assumed that any one can preach or that one learns to preach by preaching, so it would seem logical that more course time in seminary should be spent preparing the embryo minister for this vital phase of his work." (p. 145)

54. LAY REACTION TO PREACHING

What are some of the factors that affect the members of a congregation in their response to their pastor's preaching? What is the value of preaching from the point of view of the pew? How do laymen respond to the preaching of a prominent minister?

James Lamar Ray[1] analyzed the reactions of a sample of the church members of First Community Church, Columbus, Ohio, to the preaching of their minister, Roy A. Burkhart. During the period of the investigation he held the position of intern on the First Church staff. In this capacity he worked in all areas of the church program and was intimately associated with the pastor.

The case study approach was utilized, observation being done from the vantage point of a participant observer. At the outset of the study 75 focused interviews were held to find the laymen's concerns about preaching. Forty of the persons interviewed were members of First Community Church while the other 35 were from various leading denominations. All of the interviews contributed materials for the construction of a questionnaire.

The basic instrument for collection of data was a 4-paged questionnaire,[2] divided into seven sections: (1) general characteristics, designed to measure the respondent's overall response to preaching; (2) sermon effect; (3) sermon contents; (4) personal traits; (5) general evaluation; (6) church activities evaluation; and (7) information about the respondent, including sex, place of birth, age, marital status, membership in First Community Church, church attendance, area of residence, miles of residence from the church and length of residence in the Columbus area. Provision was made for Likert-type scoring, the possible response to each question being "strongly agree," "agree," "undecided," "disagree," and "strongly disagree." Weights of 4, 3, 2, 1, and 0 were assigned to these alternatives, respectively,to quantify the opinions expressed in the responses.

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[1] James Lamar Ray, "Factors Affecting Lay Receptivity to the Preaching of Roy A. Burkhart." Boston University School of Theology, Th.D., 1962.

[2] "Appendix A, Questionnaire Used for the Collection of Field Data in the Study of Preaching of Roy A. Burkhart," Ray, op. cit., pp. 174-78. Other appendices contain the Constitution of the First Community Church, and selected sermons of Roy A. Burkhart.

The validity of the scale was established in terms of logical validity, scale value difference ratio, consistency of variation of scale scores with general evaluation ratings, and opinion discrimination.

Questionnaires were mailed to 432 persons selected by means of an "interval sample" of the congregation. Of the 432 questionnaires mailed, 303 were returned, 250 of these in usable condition. F and "t" tests and rank-difference correlations were used in analyzing the results.

Of the 250 members included in the study, 26.0 per cent lived within one mile of the church structure, an additional 53.6 per cent from two to three miles, and an additional 10.8 per cent within four to five miles. Only 1.2 per cent had lived in the Columbus area less than a year while 72.2 per cent had lived there ten years or more. Of all the respondents 22.2 per cent were between 24 and 35 years of age, 41.2 per cent between 36 and 50, and 22.2 per cent between 55 and 65; 47.2 per cent were men and 52.8 per cent women. The level of education was 0.4 per cent grade school, 16.8 per cent high school, 54.0 per cent college, 8.8 per cent professional, and 14.4 per cent graduate. As for marital status, 11.6 per cent were single, 76.7 per cent married, 8.0 per cent widowed, and 2.8 per cent divorced. The initial church membership was 13.6 per cent in First Community Church, 72.4 per cent in another church, with 14.0 per cent not responding to this item. Former denomination affiliation included Methodist (26.4 per cent), Presbyterian (15.6 per cent), and lesser percentages in descending order of Congregational, Baptist, Catholic, Lutheran, Episcopalian, and Disciples. Frequency of church attendance was indicated by 43.6 per cent as "almost always"; 28.0 per cent, "frequently"; 19.2 per cent, "occasionally"; and 8.8 per cent, "seldom."

Laymen considered the preaching of Roy A. Burkhart highly important in a church program which includes numerous other services and ministries. Among 22 programs and functions they rated it second only to the ministry to the bereaved. They thought sermons effective in terms of 13 characteristics: "1) they stressed love rather than fear, 2) they offered practical help for life, 3) they were ably presented, 4) the preacher's personality was impressive, 5) they were inspiring, 6) they were easily comprehended, 7) they offered insight into theological questions, 8) they held attention, 9) authority was used with consideration, 10) illustrations were helpful, 11) contents provoked thought, 12) they helped in understanding the Bible, and 13) they were adequately prepared." (pp. 168-69)

The effectiveness of Burkhart's preaching was thought to rest primarily on personal traits such as use of love to motivate, interest in practical matters, manner of presentation, the impression made by his own personality, and his ability to inspire. It rested least on evidence of careful preparation, use of the Bible, thought provoking quality and illustrations.

Factors which were highly correlated with attitudes about the effectiveness of Burkhart's preaching were primarily factors in the listener's relationship to the church, including how often he attended; the satisfaction he found in his former church; and the degree to which he felt at home in First Community Church.

Members 36 to 50 years of age were more appreciative of the pastor's preaching than those 25 to 35 years of age. Women rated his preaching as more effective than did the men. No relation was found between participation in other activities in the church and evaluation of preaching. The sermons were considered more effective by members new to the church than by those

with membership of two or more years' duration. Persons of lower educational levels were less critical, though professionally trained persons received the sermons with enthusiasm.

The counseling style of speech adopted by Burkhart was accepted with appreciation by members of his congregation. The doctrinal basis of his sermons was not strong, and his congregation was not fully satisfied with his treatment of theology.

55. ATTITUDES OF MINISTERS TOWARD JUVENILE DELINQUENCY

Is there an interrelationship between the degree or relative dominance of authoritarian or supportive tendencies in a minister's personality and his concepts and theories regarding the causes and treatment of juvenile delinquency? Between what a minister does in regard to juvenile offenders and his underlying attitudes toward causation and treatment? Between a minister's theological beliefs and his attitudes and emotional tendencies as related to the understanding and treatment of children who commit delinquent acts?

William Edward Alberts[1] developed a "Juvenile Delinquency Attitude Scale" (JDA) intended to measure a minister's position on an authoritarian-supportive continuum including 27 items and nine variables: (1) messianic sentimentality, (2) authoritarian submission, (3) authoritarian aggression, (4) avoidance-rejection, (5) conditional acceptance, (6) sterotypy, (7) will power, (8) projectivity, and (9) anti-introspection. This was combined with the F scale of T. W. Adorno,[2] which measures implicit antidemocratic tendencies

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[1] William Edward Alberts, "Measuring Ministers' Attitudes Toward Juvenile Delinquency." Boston University, Ph.D., 1961.

[2] T. W. Adorno, et al., The Authoritarian Personality (New York: Harper and Brothers, 1950), pp. 224-41.

in the personality, and the Traditional Family Ideology (TFI) scale,[1] which measures attitudes toward family structure and functioning on a democratic-autocratic continuum.

The instrument was administered to 50 Methodist ministers. A test-retest for reliability showed correlations of JDA, .95; F, .95; and TFI, .92. These results demonstrated the discriminatory power of the items and a high degree of consistency between responses in the first and second administrations.

The combined instrument was mailed to 92 ministers whose churches were located in 21 cities in or near Boston and who represented a large majority of Protestant ministers whose juvenile parishioners appeared in the courts between January 1 and February 5, 1959. The 74 who returned the instrument represented 14 Protestant denominations.

The data indicated that a minister's internal frame of reference (that is, his deep-rooted emotional dispositions) determines to a great extent the nature of his attitudes toward the causes and treatment of juvenile delinquency. Ministers who scored high on the authoritarian scale viewed causation on a symptomatic level, held authoritarian philosophies and messianic concepts with respect to the role of the church in treatment, and indicated only limited awareness and use of community resources. Conversely, low scorers revealed a more comprehensive understanding of the motivations of delinquents, held supportive philosophies and viewed the church as a resource for rehabilitation, and indicated a high awareness and utilization of community resources. High scorers tended to be authoritarian in their handling of youthful offenders. Their messianic tendencies and their belief in the efficacy of will power seemed to constitute fundamental rationalizations for authoritarian ideologies.

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[1] D. J. Levinson and P. H. Huffman, "Traditional Family Ideology and Its Relation to Personality," Journal of Personality 23:251-73 (1955).

Low scores tended to be supportive in their handling of offenders. A primary characteristic of their supportive ideology was the ability to perceive youthful offenders as individuals and to identify consciously with their interests and needs. Another characteristic was emphasis upon the rehabilitative value of interpersonal relationships. Ministers who possessed supportive tendencies appeared to be more effective in working with delinquents than those with authoritarian tendencies.

No significant correlations were found between the ministers' theological positions and their attitudes toward juvenile delinquency. Both high and low scorers identified with similar theological positions. In other words, religious beliefs apparently could be interpreted so as to support either authoritarian or supportive tendencies. It would seem, then, that a minister's deep-seated emotional dispositions determine the nature, extent, and effectiveness of his approach to juvenile delinquency more than his abstract theological beliefs.

56. DEVELOPING AN INSTRUMENT FOR MEASURING COUNSELOR EFFECTIVENESS

What are the qualities to be rated in measuring the effectiveness of counseling? Can an instrument be constructed by which the effectiveness of a counselor trainee program may be measured and evaluated?

James Warren Kelz[1] developed a rating instrument for measuring counselor effectiveness based upon a careful selection of qualities to be rated from characteristics of effective counseling set forth in the related literature.[2]

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[1] James Warren Kelz, "The Development and Evaluation of a Measure of Counselor Effectiveness." Pennsylvania State University, Ph.D., 1961.

[2] "Counselor Effectiveness Rating Instrument," Kelz, op. cit., pp. 108-13.

The instrument contained ten categories: personal impression, attitude and interest, expression, quality of relationship, empathy, considerate communication, interpretive skill, knowledge, perception, and termination skill. These were arranged so that each observer might rate performance on a five-point scale ranging from (1) "unsatisfactory," to (3) "acceptable," to (5) "outstanding." After rating each of the ten categories space was provided for a comprehensive rating also on a five-point scale in terms of "realistic vs. unrealistic," and "consistent vs. inconsistent."

Two standardized interview situations were developed for presentation by counselees under controlled conditions. Each of these emphasized problems commonly encountered by secondary school counselors. (1) One of these, the case of "John Reed,"[1] presented the case of a senior in high school whose father was a carpenter with an income of approximately $4,800 a year and who objected to his son's going to college, preferring that he enter military service. The two basic questions faced by this counselee was how to finance his way through college and what he should do about military service. This situation emphasized the relational aspect of an interview. (2) The second situation was the case of "Robert Snyder,"[2] who had been badgered by his father from childhood to follow in his father's footsteps in the medical profession. Robert had lost interest in this profession and preferred a physical education major. He did not think his grades would warrant attempting a pre-medical course. He was to ask a series of questions regarding his abilities and interests as revealed in tests previously taken and what he should do about informing his father regarding his scores as they related to future

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[1] "The Case of John Reed," Kelz, op. cit., pp. 114-16.

[2] "The Case of Robert Snyder," Kelz, op. cit., pp. 117-20.

college plans. This standardized interview was to stress integration, interpretation, and application of data.

Three counselees (male) were selected for the experiment on the basis of youthful appearance, intelligence, flexibility, acting ability, and dependability. One of these was to represent John Reed, another Robert Snyder and a third served as an alternate in the event either of the principals should be unable to perform. These counselees were given an extended period of rather rigorous training with respect to the roles they were to play, preplanned diverse counseling approaches, and the contents of the rating instrument to be used for the evaluation of counselor effectiveness. Stress was placed upon the importance of realism and consistency of performance from interview to interview.

A team of six observers were selected as "judges," four members of the professional staff of Pennsylvania State University and two advanced doctoral candidates in the Counseling and Education Program. These judges participated in three 3-hour practice sessions, during which they were thoroughly briefed regarding the purpose of the project, the construction of the standardized situation, and the experimental procedure. During one of the sessions the judges observed two standardized interviews, rated the performances, and discussed the results of the ratings. During the third session the final rating instrument was evaluated and approved.

The study population consisted of 30 members of a National Defense Education Act Guidance and Counseling Institute conducted at Pennsylvania State University during the year 1960-61. These members ranged in age from 23 to 51, with an average of 31.9 years. All had had professional experience in education either in teaching, counseling, or administration; five had had part-time experiences as secondary school counselors and two had served as

full time counselors. They were therefore mature experienced educators but had had relatively little actual experience in the field of counseling. Prior to their participation in the study they had completed courses in "Teaching and Group Guidance About Occupation," "Psychology of Adjustment," and "Development Through Adulthood." They were informed that they would be evaluated during televised interviews as a part of their counseling practicum experience. During the practicum, they were familiarized with the tests which were to be included for interpretation.

The experimental procedure consisted of interviews involving the two coached counselees and thirty counselors held on five successive days in March, 1961. Interviews between the trainees and "John Reed" were "spontaneous," in the sense that the counselors had received no information about the counselee beforehand; those between trainees and "Robert Snyder," were considered "prepared," since counselors had received previous information concerning the counselee. The interviews were held for thirty minutes each, were viewed by the judges on closed circuit television, and were rated individually.

Pearson product-moment coefficients of correlation were calculated between the ratings of each judge and the ratings of each of the other five judges. The average correlation between ratings of counselor effectiveness for pairs of independent readers was approximately .50. A substantial increase in the reliability of ratings resulted when the ratings of individual judges were correlated with pooled ratings.

Experienced counselor educators did not differ measurably from advanced doctoral candidates in the consistency of their judgements of counselor effectiveness when the interviews emphasized the relational aspects of counseling, but counselor educators were able to rate more consistently when

the interviews stressed the integration, interpretation and application of data. Judgments of technical proficiency, therefore, would seem to be more dependent on the amount of the rater's experience than are judgments of relational ability.

The results seemed to indicate a direct relationship between the severity of judgments of the various rating groups and the amount of their experience in the field of counseling.

A tally of the judgments regarding coached counselees' performances lends support to the feasibility of training individuals to react in a relatively realistic and consistent manner in interviews with different counselor trainees. The use of standardized interviews involving coached counselees is suggested as a practical technique for the evaluation of counselor trainee programs.

57. LEADERSHIP ROLE OF THE URBAN NEGRO MINISTER

What is the functional role of the Protestant Negro urban minister? What are some of the situational pressures upon his functional role? What are some changing requirements placed upon him due to rapid changes in the urban social structure?

Evans Edgar Crawford, Jr.[1] studied the changing leadership role of the Protestant Negro urban minister concomitant with the shift from an agrarian to an industrial culture using Ideal-Type sociological theory as the general frame of reference. The central hypothesis of his study was: "When an American ethnic group in a free religious structure, actively

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[1] Evans Edgar Crawford, Jr., "The Leadership Role of the Urban Negro Minister." Boston University, Ph.D., 1957.

migrates from a folk, Gemeinschaft social structure to an urban, Gesellschaft social structure, its religious leadership role will lack manifest clarity in image and expectations. In terms of latent analysis it will be related to the situational pressures or necessities of all social relations and institutional life in the urban social structure."[1] (p. 7)

In order to test this hypothesis Crawford used two methods of social research: (1) a review of the literature in the field in order to secure the demographic and historical data and relevant sociological theory; and (2) participant observation and personal interviews as a minister and as a director of a field study of the Negro Baptist church leadership in Chicago. In attempts to analyze the leadership in terms of the Ideal-Type sociological theory, he undertook (3) classification of demographic and population data by rural-urban variation, utilizing a recent study by Duncan and Reiss;[2] (4) classification of leadership types and roles by ideal-type Gemeinschaft and Gesellschaft polls as suggested by Stotts[3] and (5) analysis of the situational pressures or necessities with special reference to the urban church.

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[1] Crawford defines the terms of his theoretical orientation as follows: "Ideal-Type theory is that body of sociological theory of which Ferdinand Toennies was the classical exponent. It is characterized by a conceptual view of culture and society as consisting of two ideal-typical or configurations of characteristic forms of social organization, with correlated thought-patterns. By definition Gemeinschaft refers to 'natural will' and spontaneity. In action motivated by a 'natural will' it is difficult to distinguish end or goal from the means. Groups with Gemeinschaft orientation have a 'natural will' motivation that may be sacred, traditional, spontaneous and/or emotional. This contrasts with Gesellschaft which is characterized by 'rational will', where relationships and orientations are rational, secular, efficient, and planned." (p. 4) The reference cited is Charles P. Loomis and J. Allan Beegle, Rural Social Systems: A Textbook in Rural Sociology and Anthropology (New York: Prentice-Hall Inc., 1950).

[2] Otis Dudley Duncan and Albert J. Reiss, Jr., Social Characteristics or Urban and Rural Communities: 1950 (New York: John Wiley and Sons, 1956).

[3] Herbert E. Stotts, Introduction to Sociology of Religion (Denver: Wesley Press, 1953).

According to the 1950 census, the Negro population of Chicago was nearly 500,000, approximately 14 per cent of the city's total population. This represented a 77.2 per cent increase over the previous decade as compared with a total increase for the city of 6.6 per cent. The Negroes live in areas of high density, accompanied by many negative indices of social welfare. Rises in educational and occupational level, accompanied by migratory tendencies and increases in social disorganization, create pressures which affect the roles of institutions and leadership roles within these institutions. In the South the ministerial role became identified with the socio-economic folk characteristics of that area, with independent congregations, low educational level and highly emotional expressions. The impact of urbanization upon Negro migrants to the North, with its resulting cultural shock, caused Negroes to resort to "folkways" of meeting the crisis such as adapting smaller rural churches to the city by means of the "store-front" church and by joining cults like the Father Divine peace movement.

For the most part Negro Baptist pastors in Chicago were older men, 71 per cent being over 45 years of age. Eighty-one per cent had come from six Southern states where the educational median for non-whites was very low in comparison with that of both the white population and the non-white population in Northern urban areas.

A significant majority of these pastors (74 per cent) conceived of their task in executive or administrative roles in connection with building and developing programs of an institutional church to serve the needs of youth and older people in counseling, recreation, and welfare. Most of them conceived of the job as an independent one. In spite of

these "ideal" role conceptions, the actual role on which they majored was the preaching role in action, in discussion, and in ministers' conferences.

Although they recognized the problems of cultural change and urban readjustment, they did so in moralistic terms, apparently unaware of the necessities connected with social relations and institutional activities that have emerged from the nature of urbanism as a way of life. The lack of role clarity on the part of the ministers was evidenced by the fact that while they idealized cooperation and organization, they conceived of their own roles in terms of independent action. This was evident also in the tendency of the ministers to assume a building or administrative role while laymen in their parishes thought of the minister in terms of his character, and his preaching and pastoring duties.

To meet the crises centering around race consciousness and social disorganization, two types of organization and professional leadership have developed: the National Urban League and the National Association for the Advancement of Colored People. Ministerial leadership as a part of the total community needs to recognize that professional leadership and organized activity are necessities in the present urban social structure.

Most of the Chicago Baptist ministers still retain Gemeinschaft orientations while the increasing Gesellschaft social structure of the city, with the threats of urban re-development programs, the needs of social welfare and the difficulties of concerted action require changes in the conceptions of the leadership role.

Independent churches need the facilities of ecumenical Christianity in order to adequately represent Protestantism in the inner city. "While all of Protestantism has responsibility for the ministry to the inner city, it is the Negro minister, whose ecumenical role today is vital to the preservation of

Protestantism in the cities of America. His task in the residentially segregated areas of American cities cannot be done alone; he does not have adequate financial resources. In this sense the independent Negro church must possess an organization compatable with institutionalized ecumenical Christianity." (pp. 152-53)

58. RELATION OF MINISTERIAL PERFORMANCE TO CHURCH SIZE AND LOCATION

How does the size of church membership influence the orientation of a minister toward his role in the church? Does the location of the church, whether urban, suburban or rural, affect his perception of his task?

Henry E. Plyler[1] studied the influence of the size of membership served and the location of the church upon the orientation of the minister. Ministerial orientation was seen to consist of what ministers consider the basic purpose of their ministry, the importance they attach to activities performed in relation to specific roles, their judgment of the proper distribution of time in behavior among their roles, their opinions about criteria by which to measure satisfactory ministerial performance, their self-image, and their agreement or disagreement with general beliefs about ministerial performance.

Ministers of Methodist churches in the State of Missouri were selected as subjects. All of the effective ministers of the three Annual Conferences located in Missouri, who were serving full time appointments and had served at least one year in their present charge, composed the population of the study. A stratified random sample of 63 ministers provided the data.

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[1] Henry Ellis Plyler, "Variation of Ministerial Roles by Size and Location of Church." University of Missouri, 1961.

Their charges included 21 with less than 400 members, 16 with memberships from 400 to 599, fourteen with memberships of from 600 to 999, and twelve with 1000 or more members. Twenty were in rural areas, 19 were urban, and 24 were in metropolitan areas. In addition to the 63 pastors, the Bishop and the 12 District Superintendents were interviewed in order to compare their views with those of the ministerial respondents. An attempt was made to get the ministers to interpret their roles as they conceived them on the basis of personal experience, formal instruction, and interpretation of the Discipline. A series of schedules was constructed to record judgments and beliefs that made up the general orientation of each respondent.

Eleven major purposes of the ministry were presented for ranking: to lead worship; to preach; to administer the sacraments; to pray for the people; to do pastoral calling; to do personal counseling; to teach; to find and inspire lay leadership; to administer; to promote denominational projects and programs; and to represent the church in community, civic and interdenominational relationships. In another frame of reference seven categories of ministerial performance in behavioral areas in which ministers perform week after week were included: worship-leader-preacher, preacher-scholar, educator, pastor-counselor, director-administrator, denominational promoter, and church representative.

The basic procedure in collecting data was a personal interview with each respondent. Each was handed eleven cards on each of which had been printed one of the eleven major purposes. He was asked to sort the cards and rank them from most important to least important. On a questionnaire form was supplied information regarding "bio-social characteristics," such as age, years in the ministry, tenure, salary received and marital status.

The seven categories of activities were presented and explained and each was asked to judge which of the categories was most important for him, second most important, least important, and second least important. Each respondent reported his judgment as to the proper distribution of time per week between the various categories of activity suggested. Each was then presented with a schedule containing 37 statements of "Beliefs about Ministerial Performance" and was asked to check, "agree," "neither," or "disagree." After he had checked his own agreement or disagreement with the belief statements, he was asked to check on an identical schedule what he perceived to be his congregations' agreement or disagreement; and, on a third schedule, what he perceived to be the agreement or disagreement of the District Superintendent. He was next handed a schedule containing 35 "Measures of Satisfactory Ministerial Performance" and was asked to check each statement as to whether it constituted an "excellent," "adequate," or "inadequate" measure of satisfactory performance. He then checked his own "most-liked" and "least-liked" choices on the performance characteristics schedule.

The data were analyzed to determine the relationship of the two independent variables, size of membership and location of church, with the six dependent variables: (1) the ranking of the major purposes of the ministry, (2) the importance rating of performance roles, (3) distribution of time spent in the performance of roles, (4) designation of adequate measures of satisfactory performance, (5) profiles of performance characteristics, and (6) perceived agreement concerning beliefs about ministerial performance. The findings are presented in terms of 34 hypotheses which had been formulated as bases for the study.

Plyler concluded that the over-all hypothesis of his study had been validated: "Size and location are related to ministerial orientation. . . . although ministers may arrive at the local church with a common orientation to the work of the ministry, yet that orientation, when translated into performance, is interpreted in relation to the social situation of the church. The size of the membership and the location of the church are factors that influence this interpretation." (pp. 211-12)

Ministers serving churches of 600 or more members favored a "coordinating" type of administration, interpreting it as administering volunteer and professional workers, while ministers serving small churches interpreted administration as "paper work" and office routine. Personal counseling was emphasized by metropolitan and urban ministers. Rural ministers stressed preaching on personal problems and personality adjustment rather than traditional evangelistic type sermons, thus suggesting a group counseling approach through the sermon.

Preaching, pastoral and priestly purposes were foremost in the expressions of orientation of all the respondents and the local situation seemed to influence which of the three would be regarded as most basic. Almost all regarded the ability "to select and inspire effective lay leadership" as the best measure of satisfactory performance.

59. COMMUNICATION PROBLEMS OF PROTESTANT MINISTERS

What does a Protestant minister talk about? How does he keep in touch with the world? To whom does he communicate, and why? What are the principal means he uses in communicating with others?

David Barnes Chamberlain[1] sought through an investigation of the activities of 50 Protestant ministers to discover what they talk about, how they keep in touch with the world, the people to whom they talk, and why they talk to these people. He designed his study within the framework of communication theory and utilized psychological methods to discover vocational information about the ministry and to formulate some of the major problems confronting ministers today. The project was carried out in the city of Lynn, Massachusetts, during the fall and winter of 1956-1957.

Each minister was asked to record every communication event which took place on one week-day and one Sunday in a self-recording analysis book of printed sheets of rapid turn-over design. All topics of conversation were gathered for content analysis. These primary data from records made close to the moment of action were followed up by extensive structured interviews in which an endeavor was made to clarify the book recordings and in which a series of 115 questions was asked bearing on communications practices, policies, and problems. A Sunday observer selected by the minister and trained by the investigator observed the minister from the time of arrival at church to the time of departure. His report was made available to the minister as an aid to recall. The data were transferred to IBM punch cards and processed electron-

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[1] David Barnes Chamberlain, "Communication Problems in the Parish Ministry: An Action Research Study of Fifty Protestant Ministers in a New England City." Boston University, Ph.D., 1958.

ically. Analysis was made of the contents, means, channels, motives, and personal network of communication. The work of each minister was evaluated in relationship to his observed activities in eight categories: administrative matters, such as budget and correspondence; organizational matters, such as committee work; pastoral matters of personal type; pastoral matters of religious type; pastoral matters of general type, such as news, weather, and social events; priestly matters, such as worship, liturgy, prayer; the preparation and delivery of sermons; and class or discussion material.

The results indicated that ministers initiate more general conversation than other persons. They are more oriented toward personal concerns while parishioner conversation is more slanted toward administrative concerns. Outsiders almost never become engaged in communication with ministers on topics of general interest alone. Most persons are seen by the minister in brief face-to-face contacts, three or four or at most seven minutes each. This suggests the importance of swift judgment, fleeting impression, rapid building of rapport, and the use of non-verbal cues as vital communication skills. The most popular means of communication on week-days was the telephone by which 34 per cent of persons contacted were reached. On an average, 70 work hours were spent with groups per month. Sixty per cent of communication was with persons inside the church, and 80 per cent of the persons engaged in communications fell into the white-collar class. The predominance of the ministers' contacts was with married persons.

On the basis of his data, Chamberlain formulated five "crucial problems of communication":

1. Specialization. This arises from the desire of the minister for vocational fulfillment but it is often largely frustrated by an overwhelming need for nonprofessional services. The major role of the minister is that

of pastor while that of administrator is a close competitor. While ministers tend to move away from administration, parishioners make greater demands for an administrator than a pastor.

2. Supply and Demand. The typical church has failed to provide facilities and manpower to meet its rising demands. Its communication network corresponds roughly to a single wheel with all lines converging on the minister as the center. The typical minister sees the need to be an "organizer" but feels the lack of strategy and adjustment for this.

3. Selectivity. In large degree the minister's conscious and unconscious preferences interfere with the establishment of truly cosmopolitan and inclusive Christian communities. The professional aspects of his ministry are mainly a Sunday phenomenon, while week-day activities are of a semiprofessional nature.

4. Superficiality. Communication consists of a heavy predominance of incidental contents, brief contacts, and impersonal means of communication.

5. Sensitivity. The minister needs to remain a sensitive receiver of communication in spite of serious barriers created by status, schedule, and preoccupation with parish detail.

Chamberlain suggests that communication strategy needs to give first consideration to the motivations and vocational goals of ministers and observes that there is a discernible tendency toward a Messianic complex. He feels that there is obvious need for multiple staff but points out that the staff can be an occupational hazard. He reports that a large proportion of the ministers included in his study were dissatisfied with their present vocational roles, yet they seemed unable to clearly delineate spheres of major activity and competence for themselves and to interpret this

specialization to their congregations. He feels that the greatest hope for the future lies in a renewal of a true ministry of the congregation, in which the laity would assume responsibility for meeting the demands and opportunities of the times, all believers under the direction of a spiritual overseer, which he holds to be the pattern of communication which prevailed in the New Testament church.

60. AUDIENCE ANALYSIS AND SERMON PREPARATION

What use do clergymen make of the methods of "audience research?" How dependable is a minister's subjective judgment regarding the knowledge, attitudes, and interests which the members of his congregation bring with them to their listening task?

William David Thompson[1] conducted a study designed to discover whether a highly structured audience analysis of a church congregation can be made and, if so, whether it will produce the same type of analytical information about the audience which the minister uses in preparing his sermons.

Three basic instruments were constructed for use in this study: (1) "A Church Audience Questionnaire," for ministers in which data were sought regarding the kinds of information about people the ministers had found helpful in sermon preparation, how systematically they went about obtaining this information, how they attempted to ascertain the information, and whether or not they had ways of checking on the effectiveness of their pulpit communication aside from casual comments of appreciation or criticism. It contained a list of 26 items culled from previous studies of audience analysis

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[1] William David Thompson, "A Study in Church Audience Analysis." Northwestern University, Ph.D., 1960.

on which the ministers were asked to indicate the degrees of importance of each of them, whether "very," "some," or "little." Each respondent was asked to give personal data regarding previous experience and education, present practices regarding sermon preparation, the size of church, and theological position. The members of the Minister's Council of the Illinois Baptist State Convention were asked to fill in this questionnaire. Of 80 ministers who attended the minister's annual conference, 31 completed the questionnaire. (2) A second instrument, "Questionnaire 'B' -- to Congregation," was prepared for a pilot study. This contained a series of statements concerning motives for church attendance, socio-economic data, Biblical knowledge, sermon preference, theological terms, denominational data, attitudes toward the minister and the Bible, social attitudes, and Baptist beliefs. The items were arranged so that each might be checked easily by drawing circles, choosing one of several as indicating the individual's attitude, and by marking "true" or "false." The preliminary instrument was pre-tested with residents of a Baptist home for the aged, attendants at an Easter breakfast in a local Baptist Church, seniors in The Theological College of Northern Baptist Theological Seminary, upper classmen taking a required speech course in the Seminary, and an entire group attending the regular Wednesday Family Night Service in another local Baptist Church. (3) A revision of the preliminary instrument resulted in "Questionnaire 'C' -- to Congregation," which was then used as a basis for the study proper.

Seven congregations were chosen as samples from 67 churches in the Chicago Baptist Association to represent various types of churches and geographical sections of Chicago. The ministers of these seven churches were interviewed and asked to describe their practices in sermon preparation and the importance they attached to their audiences in determining

their sermon preparation. Their answers were paraphrased to provide a description of their skills in audience analysis. The interviewer then arranged to administer the questionnaires to a sample of the church membership. Following the administration of the questionnaire, a second interview was held with the minister and he was asked to predict the responses of his congregation with respect to the various items in the instrument. From a comparison of his predictions about his audience and the scores actually made on the "Audience Profile on Religion," a second index of the pastor's audience analysis resulted.

Thompson reports the results of his study of each of the seven churches, including a report of the first interview with the minister; the "Audience Profile on Religion," together with a description of the group which completed the questionnaire; a comparison of the Audience Profile with the minister's predictions; the second interview with the minister; and the comparison of his predictions with the scores actually made by the sample of his congregation.

The ministers included in the investigation were found to judge their congregations as more sophisticated than they actually were in their knowledge of the Bible, denominational data, Baptist beliefs, theological terminology and the degree of their conformity to the pronouncements on social and ethical issues of their national denominational body. They tended to judge their congregations as having less education and income than they had and of being far more certain about their beliefs and religious knowledge than they actually were. They believed that their congregations respect the authority of the Bible more highly than is the case. They felt that their congregations value their ministry less than they actually do.

A very large proportion of the respondents from the congregations claimed to attend church out of a deep urge to worship God. They preferred

doctrinal and personal-devotional sermons to sermons on historical and social topics. Most of them felt frustrated by their educational level, bad habits, lack of understanding of the Bible, use of their leisure time, ability to mix with people, and their experience with prayer. They varied widely on social attitudes. Of the social attitudes presented, they were least tolerant toward conscientious objectors. Although they were members of a denominational group which annually calls for desegregation, a surprisingly large number was opposed to racial integration. They were more opposed than was expected to the United Nations and to provision for foreign refugees.

There was a positive correlation (.43) between the skill of the minister in audience analysis and the high regard with which he was held by his congregation. Thompson concluded that his initial thesis that ministers frequently know very little about the knowledge and attitudes of their audience was supported, as was his hypothesis that ministers tend to assume that their audiences' religious knowledge is greater than it is and that their attitudes are more Christian than they are. He feels that from his findings it may be implied that ministers are communicating less effectively than they could if their skills in audience analysis were greater.

61. IMPROVING COMMUNICATION THROUGH SMALL GROUP DISCUSSIONS

Will participation in small groups where two-way communication is present increase an individual's responsiveness to preaching? Is the principle of feedback an important concern of the preacher? Do people who participate in small groups feel that their group membership affects their responsiveness to the gospel?

Clyde Henderson Reid[1] attempted to determine the effect of participation in small group discussions by parishioners upon the preacher's communication, primarily in the 1940-60 period, which indicated an increasing tendency to conceive of communication as a two-way process and a general acceptance of the need for feedback as an aid to communication. He found that the concept of two-way communication had penetrated deeply into the literature on preaching and other sources dealing with communication as a Christian problem. (Luccock, Buber, Paul Johnson, Kraemer, Lewis J. Sherrill, Reuel Howe, among others, are cited.) He then traced the rise of the small group movement (group dynamics, clinical pastoral training) in the Congregational Christian Churches in eastern Massachusetts.

Questionnaires were mailed to 244 churches and 165 were returned (67.6 per cent). These were divided according to whether they had sermon discussion groups, other personal groups, or no personal groups. The purpose was to determine how many churches used group methods and to discover some common characteristics of these churches. The survey revealed that less than 10 per cent of the churches had ongoing programs which include the use of sermon discussion groups. A total of 49 per cent, however, reported the existence of personal groups including Bible study groups, prayer groups, and discussion groups. Usually only a small number of persons in any one church was involved in such groups.

In a follow-up study 165 persons in 12 groups, including sermon discussion groups and personal groups, were investigated by means of personal observations, opinion questionnaires, and interviews with the ministers involved according to a prepared schedule. The observations were to establish the degree of participation, pattern of communication, level of communication, degree of personal involvement, and the subject matter under discussion.

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[1] Clyde Henderson Reid, "Two-Way Communication Through Small Groups in Relation to Preaching." Boston University School of Theology, Th.D., 1960.

Three patterns of communication were identified: the "shotgun" pattern of one-way communication, which is typical of a lecture or sermon situation; the "wheel" pattern, which includes a two-way flow between the leader and group members with little interaction between the members themselves, typified by a question and answer period; and the "star" pattern, characterized by a free two-way flow of communication between group members, which is typical of an informal small group.

The ministers interviewed testified that the feedback gained in the group process was valuable. Through their participation in groups, they found stimulation and guidance for their preaching. The results indicated a strong positive relationship between group membership and responsiveness to preaching. Of the group members who filled out questionnaires, 73 per cent reported that they were better able to understand their ministers' sermons after joining a group. A majority reported that their ministers' sermons "speak to their condition" more than before they joined a group. Twenty-four per cent reported that their attendance at church services increased as a result of their group experience, and 26 per cent reported an increase in their leadership activity in the church. Group members reported that they strengthened each other through the deeper level of fellowship developed in the groups, found opportunity to express their doubts and feelings, and increased in their understanding of their faith.

Reid feels that his study has important implications for the theory of preaching. Preaching should not be seen as an isolated event, but as one element in a communications context which includes personal contacts and small group relationships. Preaching should be "dialogical" rather than monologue, and this can best be accomplished through koinonia in which an accepting, loving, forgiving fellowship expressed in small groups becomes a reality in

experience as well as a verbal concept. He feels that his findings have implications for the total life of the church. Small groups open the possibility of two-way communication not only between the minister and his people but between fellow members of the church. Two-way communication fortifies the minister's effort to communicate the gospel. Ministers need training in small group psychology and communication principles. Further exploration of the idea of a group-centered church should be undertaken.

62. RELATIONSHIPS BETWEEN A MINISTER'S FAMILY SITUATION AND HIS WORK

How is the performance of a minister's work affected by his family situation? What are the relationships between his family situation and his work as scholar, pastor, community leader, and religious educator?

Howard M. Jamieson, Jr.[1] studied the statistical significance of relationships of certain aspects of a United Presbyterian minister's work and selected characteristics of his family situations.

A normative survey study was made, making use of a questionnaire prepared in consultation with leaders in the Office of Family Education Research of the United Presbyterian Church. The preliminary instrument was refined as the result of a pilot study with 30 non-United Presbyterian ministers in the Pittsburgh area. The revised instrument contained 33 questions concerning four areas of a minister's work (scholarly activity, community activity, pastoral activity, and Christian education) and various aspects of the family situation, including number of children, ages of eldest and youngest children,

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[1] Howard M. Jamieson, Jr., "Relationships Between a United Presbyterian Minister's Family Situation and His Work." University of Pittsburgh, Ph.D., 1962.

involvement of wife in renumerative employment, holding of a college degree by wife, activity of wife in the program of the church, type of community in which the family resides, time spent by the father with the family, and sharing of fundamental concerns within the family circle.[1]

The instruments were mailed to a stratified random sample of 500 United Presbyterian ministers in the 33 Synods of the denomination. Usable responses were received from 413 ministers (82.6 per cent).

The data were coded, transferred to IBM cards and processed at the Computation and Data Processing Center at the University of Pittsburgh. Pearson product-moment correlation coefficients were determined for 41 relationships. These were evaluated against null hypotheses that there are no significant correlations between the various characteristics of the minister's family situation and the performance of his task (1) as a scholar, (2) as a pastor, (3) as a community leader, and (4) as a religious educator.

In 26 of the 41 relationships established, family factors were not found to be significantly related to any of the four areas of the minister's activity. In 15 of the 41, the coefficients of correlation were statistically significant and the null hypotheses were rejected.

Scholarly activity was found to be significantly related to the number and ages of children, employment of wife, college education of wife, wife's activity in the church, time spent with the family, and sharing concerns with the family.

Community activity was related to age of youngest child, working wife, wife a college graduate, wife's activity in the church, time spent with the family, and sharing concerns with the family.

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[1] "Appendix B, The Revised Instrument," ibid., pp. 109-11.

Pastoral activity was related to number of children, age of youngest child, working wife, wife a college graduate, wife's activity in the church, time spent with the family, wife's encouragement of pastoral activity, and sharing concerns with the family.

Christian education activity was found to be related to number of children, ages of children, employment of wife, wife's college graduation, wife's activity in the church, time spent with the family, and sharing concerns with the family.

From these findings, Jamieson concluded that some family factors have a significant relationship to the work of the United Presbyterian minister. Of the 15 relationships found to be statistically significant, 12 were at the .01 level of confidence and three at the .05 level. The activity of the minister's wife was found to be highly significant factor in his work. Of similar importance is the atmosphere of the home, which encourages free discussions of topics related to the minister's work. The assumption that it is possible for a minister to separate his home life from his work would seem to be invalid from the standpoint of the data of this study, but the particular amount of time a minister spends with his family apparently is not as significant as is commonly supposed.

Jamieson cautions against assuming any causal relationship between factors in the family situation and various aspects of the minister's work. "It must be kept in mind that even the twelve coefficients of correlation which are significant at the .01 level are small and are particularly small when each is squared to secure the coefficient of determination. . . . The writer concludes that variations in the four areas of the minister's work are associated for the most part with factors other than the selected

characteristics of the family situation examined in this study. When considering causal factors or determiners of performance in the four areas of activity examined in this study, none of the factors presented in this study can be so listed." (p. 97)

Among the problems for further research Jamieson suggests similar studies in other Protestant denominations; psychological factors other than those related to the family situation; the minister's family situation as compared with family life in other professions; and the relation of the concept of the ministry held by the individual clergyman to his performance.

B I B L I O G R A P H Y

Dissertations Reviewed in the Text

Akers, Lilialyce Sink. "The Level of Accommodation Between Organized Religion and Organized Labor in an Industrial Community." University of Kentucky, Ph.D., 1952. 300 p. 45

Alberts, William Edward. "Measuring Ministers' Attitudes Toward Juvenile Delinquency." Boston University, Ph.D., 1961. 270 p. 187

Atwood, Barbara Mae. "Personal Change in Clinical Pastoral Training." Columbia University, Ph.D., 1958. 93 p. 143

Barnes, Charles Warren. "Some Aspects of Guilt as Related to the Preaching of Protestant Ministers in Massachusetts." Boston University School of Theology, Th.D., 1962. 147 p. 117

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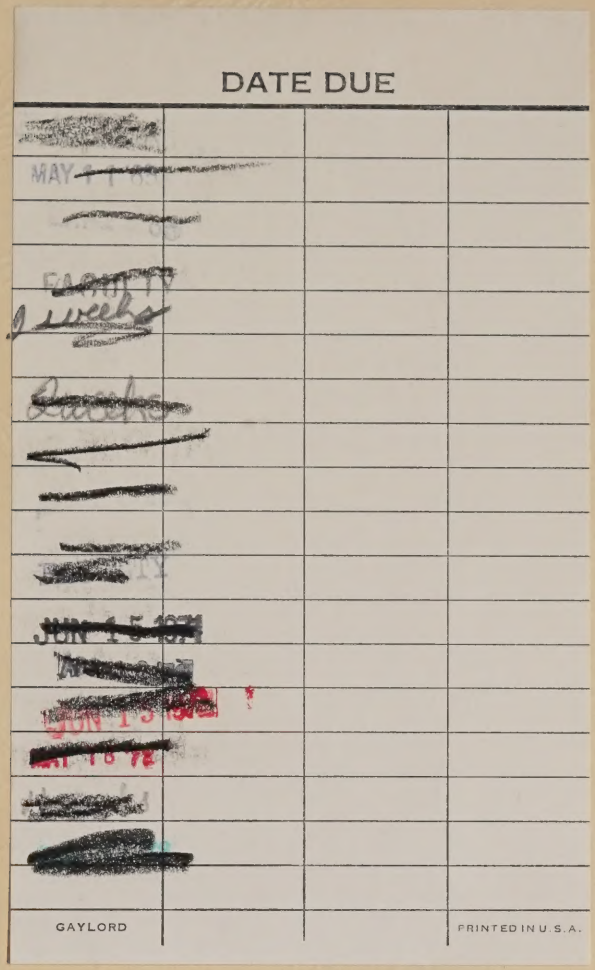
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